

2.

A Brief,
Practical, and Pacific
DISCOURSE
OF
G O D ;

And of the
F A T H E R,
S O N, and *S P I R I T :*
AND OF
Our CONCERN *with* Them.

Publish'd at the Desire of Many, who
heard the Substance of it.

By JOSH. OLDFIELD, D. D.

*For through HIM we Both have an Access by One
SPIRIT unto the FATHER, Ephes. 11. 18.*

— σε δοξάζω δια τῶ ἀιώνις ἀρχιερέως Ἰησοῦ Χριστοῦ τῷ
ἀγαπῆσθαι σε πατρός δι' ἐ σοι σὺν αὐτῷ ἐν Πνεύματι ἁγίῳ
δοξα, καὶ νῦν καὶ εἰς τας μέλλοντας αἰῶνας ἀμήν.

Polycarp. in Euseb. Eccl. Hist. Lib. 4. Cap. 15. Pag. 133.
in fine. Parisiis.

L O N D O N :

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A Brief
Practical, and Plain
DISCOURSE
OF
GOD

And of the
FATHER, SON, AND SPIRIT;
AND OF
OUR CONCERN WITH THEM

Published at the Desire of Many, who
heard the Substance of it.

By JOHN OGBURN, D.D.

For the People of the Church, and for the
SACRED COUNCIL, &c. &c. &c.

— as also for the
SACRED COUNCIL, &c. &c. &c.

Printed for J. MATHIAS, at the
Sign of the Anchor, in the Strand.

TO THOSE
Who attend my MINISTERS
AND OTHERS
Who may look upon the following
DISCOURSE.

ERE are but a few (though more than were first intended) of the very many Thoughts I have had upon the Argument before us, from Time to Time, not only of late, but long ago: Some of them have altogether slipt my Memory; others I could not now readily turn to, being put down in loose Papers, when they suddenly started, or as they occasionally rose; nor had I thought fit to publish what was long since a little more form'd about the Sacred Trinity, and some other Subjects, both of a Theological and Mathematical Nature, being much inclin'd to leave the Press to those who have a Turn of Thought and Expression, more agreeable to the general Taste, or to That more critical

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cal One, however, which gives Rules and Measures both to Writing and Speaking. Nor could I hope to please others, when I have ever found it almost impossible, tolerably to satisfy my self, what Particulars, in what Order, and what Words should be so publicly given out, even where I conceiv'd my self to have a competent Acquaintance with the Matter to be treated of, and a rational Satisfaction about it.

But having lately deliver'd, from my own Pulpit, a Sermon upon our Access by the SPIRIT, through the SON, our Saviour, to the FATHER, I was earnestly desir'd to print it, that it might be of farther, and more publick Use; of this I my self also had some Hopes, and might have done it sooner, with much less Alteration, or Addition, and perhaps, better too in some respects, could I have had a perfect Copy of what I deliver'd, but could not well recollect, being not a little different from what I had prepar'd, though not disagreeable to it. However, being still importun'd, and having given some Expectation that I would publish, I resolv'd, at length to take the further Liberty I here have us'd; And to open my Way to what is reveal'd in the Holy Scriptures only, about the FATHER, the SON, and the SPIRIT, by giving first the Substance of another Sermon, with Relation to GOD, consider'd in a more general, and less distinct Manner, as He is discover'd, not only by Scriptural Revelation, but in some Degree, at least, by Reason agreeably to it. And though mere Morality be not, indeed,

Christi-

The DEDICATION.

Christianity, under its distinctive Characters; yet, as even the Christian Institution highly recommends, and insists upon it, so we being Christians are still more strongly bound to Natural and Moral Duties, both towards GOD and Man, which are to be study'd and practis'd by us in the Name of the LORD Jesus: Somewhat of these may here be seen, especially if we shall consult the Texts referr'd to, as well as our more distinct Concern with the FATHER, SON, and SPIRIT.

I have aim'd, not at going far into so profound a Depth, as that of the Divine Nature, or of the Sacred Three, but at drawing from the Terms us'd by GOD Himself in Scripture, what He seems to have design'd for all competent Capacities, and chiefly to guide Men in their Transacting with Him. Such Points I have endeavour'd to set before them in a Manner which might stir us up to consider what, and how, we have to do with Him, rather than to strain our own Thoughts, or to engage and embarrass other Men's upon what lies more in the dark, and to us may be intelligible only in some more general Way. And this, though it do not satisfy such as are saying with Nicodemus, [HOW can these Things be?] yet may better answer the Practical Intentions of the Gospel; and more effectually promote even Truth it self, together with Holiness and Peace.

If this Discourse shall be less agreeable, or not so moving, upon a slight View, or in the first Perusal, 'tis yet hoped it would not prove less useful, if it may be favour'd with a farther deli-

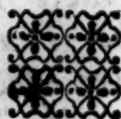
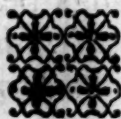
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deliberate Review: And I cannot but wish, that, in a just Subordination to the Bible, and other excellent Books, it might be a Sort of standing Remembrancer for GOD, and for the FATHER, the SON, and the SPIRIT; and, at the same Time, a constant Monitor for the Service and Salvation of those who shall read it. As for those with whom I am specially charg'd, it is my Heart's Desire and Prayer, that through the Divine Blessing upon this my small Legacy to them, together with all the other Helps they do and shall, I hope, enjoy, They may be able after my Decease (which by the Course of Nature cannot be far off) to have these, and such like, Things always in Remembrance. This is earnestly recommended by Him, who is,

Heartily concern'd for Them;

and for the common Salvation,

JOSHUA OLDFIELD.

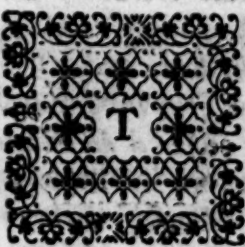


A Brief, Practical, and Pacific
DISCOURSE
OF
G O D:

And of the
Father, Son, *and* Spirit.

S E C T. I.

Of GOD, and our Concern with him.

§ 1.  **HERE** are Notions of GOD,
that are or might be drawn from
his Works of Creation and Pro-
vidence, by the right Use of
our Natural Reason; which
in his written Word are fully
approv'd, farther confirm'd,
more distinctly open'd, and with greater Force im-
prov'd, in Order to our being duly affected with such

B

Appre-

Of GOD, and our Concern with Him.

Apprehensions of GOD, and our acting suitably to
 Psal. xix. them. *The Heavens, (we are told) declare the Glory*
 1, 2, 3, 4. *of GOD, and the Firmament sheweth his Handy-work.*
Day unto Day uttereth Speech, and Night unto Night
sheweth Knowledge. There is no Speech, nor Language,
where their Voice is not heard. Their Line is gone out
 v. 5, 6. *through all the Earth, and their Words to the End of*
 Jam. i. 17. *the World. The Sun is then singled out as a bright*
 Psal. xix. *Discovery of Him, who is the Father of Lights; but,*
 7, &c. *after all, The Law of the LORD is more highly ce-*
lebrated as perfect, converting the Soul: And, His
Testimony, in his written Word, as sure, making wise
the simple; with more that follows in this xix Psalm;
and much more, to the same Point, in almost every
Verse of the cxix Psalm. C now thankful should
 Rom. iii. *we be, even for those Oracles of GOD, which were*
 1, 2. *first committed to the Jews, and by the Apostle rec-*
oned as the very chief of their great and manifold ex-
ternal Advantages; but especially when we have the
Holy Scriptures so enlarged, and improv'd by the
Addition of the New Testament!

§ 2. 'Tis affirm'd, in the Sacred Writings, of such
 as had them not, or did not receive them, that *what*
 Rom. i. *might be known of GOD, viz. from his Works, was*
 19. *manifest in, or to them, as 'tis in the Margin, because*
 v. 20. *he had, in that Way, shewed it unto them. For, as*
it follows, The invisible Things of him, from the Crea-
tion of the World, are clearly seen, being understood by
the Things that are made, even His eternal Power and
 Acts xiv. *Godhead; that of the True and Living GOD, who*
 15, 16. *made Heaven, and Earth, and the Sea, and all Things*
that are therein, whether in the Heaven, Earth, or
Sea: Who when in Times past He suffer'd all Nations to
walk in their own Ways, yet, even in those darker
Times, and Places, He left not Himself without Wit-
ness of His Being, Power, Wisdom, and Good-will
towards Men, though so provoking; in that He did
good; and gave them Rain from Heaven, and fruitful
Seasons;

Seasons ; filling their Hearts with Food and Gladness. But together with these, and the like, how much clearer and stronger Witness and Evidence have we, to these Points, by the Word of GOD, and especially by that *WORD* who was made Flesh, and hath so plainly declar'd Him to us !

John i.
14, 18.

§ 3. The Two grand Articles of Faith, those Principles, which are, as it were, the Pillars that support all practical Religion in general, according to Scripture, as well as Reason, are the serious, firm, actual, and effective Belief, that *GOD* is, and that He is a Rewarder of them who diligently seek Him. He who cometh to *GOD*, to present his Acknowledgments and Supplications to Him, or to converse and acquaint himself with Him, that he may be at Peace, and thereby good may come unto him : He, I say, as ever he would please *GOD*, must bring with him this Faith, without which 'tis, even in the Nature of the Thing, impossible to please Him. We must look after such a Belief as will carry us into the diligent seeking of Him, viz. First, That He is. And, Secondly, That He is a Rewarder of them who seek Him in such a Manner. Of how great Concern is this to us, when without such Faith it is impossible to please Him in whose Hand our Breath is, and whose are all our Ways, Who is able to save and to destroy, not only in Time, but to Eternity ; having Power, after He hath killed, to cast into Hell, where their Worm dieth not, and the Fire is not quenched : As we are told no less than Three Times over, at once, by our Saviour ? Now,

Heb. xi. 6.

Job xxii.
21.

Heb. xi. 6.

Dan. v. 23.

Jam. iv. 12.

Luke xii.

5.

Mark ix.
44, 46, 48.

§ 4. As to the First, That *GOD* is, as really and truly, whether we think of Him or not, as any Thing about us is, or as we our selves are : That there is, without Question, a Being, who gives Being to all others ; a *GOD*, who at His own Pleasure, and to his Glory, made the World, and all Things therein ; who is, therefore, by the most unquestionable and indefeasible Title, *LORD* of Heaven and

Acts xvii.
24-28.

- A&S xvii. *Earth, who dwelleth not in Temples made with Hands, as*
 24—28. *any Way needing them, or accommodated by them, or, in any Respect, limited to them: Neither is worshipped, or served, with Mens Hands, as though He needed any Thing, seeing He giveth to all, Life, and Breath, and all Things. Who hath made of one Blood all Nations of Men, to dwell on all the Face of the Earth, and hath determined the Times before appointed, and the Bounds of their Habitation: That they, (in Consideration of their Obligations to Him, and their Dependance on Him) should seek the LORD, if haply, through such Help as he does, and is ready to give, they might feel after Him and find Him, how difficult soever it may be, more especially to them in their heathenish State, and Condition; though, indeed, He be not far from every one of us: For in, or by, Him we live, and move, and have our Being; for we are also His Offspring, as it seems had been observ'd by some of the Heathen Poets, and, in Particular, by ARATUS*. In short, according to Scripture, and Reason too, we may, and must, if we would please GOD, believe that there is an Intelligent, Almighty Being, who made, maintains, and manages all Things agreeably to His Infinite Perfections, and so most highly to His Honour. * We are, therefore, in our*
- Heb. xi.6. *coming to GOD, as believing that He is, to say, not only with our Mouths, as there may be fit Occasion and Opportunity, but at all Times, and every where in our Minds, and with our Hearts, as the Apostle*
- Rom. xi. *hath said, Of Him, and through Him, and to Him,*
 36. *are all Things: To whom be (all the) Glory (of all Things, in all proper Ways) for ever. Amen. This we should the rather do, since GOD has been mani-*
- 1 Tim.iii. *fested in the Flesh, so that we are farther assured that*
 16. *He is, and may better know where to seek, and how*

* Τῷ γὰρ καὶ γὰρ ἐσμέν.

OF GOD, and our Concern with Him.

5

to find Him, who is in Christ, reconciling the World unto Himself, not imputing their Trespases unto them, to their unavoidable Condemnation. 2 Cor. v.

§ 5. As to the other Point, That GOD is a Rewarder of them who diligently seek Him: In this farther Article of Faith, Natural Reason has gone some Length; but, as it is darkned and clogg'd, could not go through, without the Help of Supernatural Revelation, which we shall take the Liberty here to draw in: But let it be previously remark'd, That what Reason could not so clearly suggest in this Matter, yet, it can well subscribe, when declared in Scripture; not barely upon the Divine Testimony, but upon the Evidence of the Thing in it self consider'd. And here we are to speak, First, Of GOD's being a Rewarder: And then, Of those whom He rewards.

As to the former of these: To reward is to confer some Benefit, in Consideration of somewhat done, which is at least pleasing, if it be not profitable to him who rewards it. Now as to what Man, even in his Original Innocency, and Perfection, might do, Reason may tell us, and Scripture farther assures us, it could not be profitable to GOD, who could not then have receiv'd more than was His Due from a mere Creature, who receiv'd his very Being, with all his Faculties, and whatever he might farther have, from GOD, and held them at His absolute Will and Pleasure: And if Man had and held them by a Covenant, that of Works, promising Life to him, upon his personal, perfect, and perpetual Obedience, so that the Reward might be reckon'd, in some Sort, of Debt; in respect of the Covenant, when answer'd on Man's Part, by what might seem to deserve such a Reward, *ex condigno*, in the Language of the Schools; yet, even THEN, the Question might well be ask'd, Who gave and upheld the Capacity so to deserve, or the Covenant whereby GOD was pleas'd

- pleas'd to make Himself a kind of Debtor to Man, in Case he should keep the Covenant? Might not our first Parents, in their Innocency, have justly said
- Luk. xvii. 10. what our Saviour dictated to his Disciples, *When ye have done all these Things, say, We are unprofitable Servants, We have done but what was our Duty to do.* What then may we justly say, who fall so far short
- Jam. iii. 12. of our Duty, and in so many Things do all of us offend? If now we would abide by the Covenant of Works,
- Gal. iii. 10. We are certainly under its Curse; for it is written,
- Deut. xxvii. 26. *Cursed is every one who continues not in all Things which are written in the Book of the Law to do them.* This must unquestionably hold with respect to all GOD's
- Jam. ii. 10, 11. Commands: For (we are told) *whosoever shall keep the whole Law, in other Particulars, and yet offend in some one Point, he is, in a sort, guilty of all Offences: Since He who, for Instance, said, Do not commit Adultery, said also, Do not kill: Now if thou commit no Adultery, yet if thou kill, thou art become a Transgressor of the Law.* We are then so far from being profitable unto GOD, in our degenerate State, that even
- Hab. i. 13. when regenerate we do not fully please Him, *who is of purer Eyes than to behold the least Iniquity, without just Abhorrence.* They who need Pardon cannot so much as fully please; and yet we should come to GOD as a Rewarder of them, who are desiring and labouring that they may be accepted of Him, with whom the
- 2 Cor. v. 9. Desire of a Man is consider'd as his Kindness; and if
- Prov. xix. 22. *there be first a truly willing Mind, it is accepted according to what we have, and not requir'd or expected*
- 2 Cor. viii. 12. *we should act beyond it, as if we had what we have not, nor can now attain: Neither does the diligent seeking to please GOD, suppose, that we now do it perfectly; but, rather, that we are only pressing towards this Mark, for the Prize, and Recompence of*
- Phil. iii. 13, 14. *Reward, that may and should be depended on from a Being infinitely Great, as well as Good. Of this there were some Glimmerings, as a Kind of Starlight*

Of GOD, and our Concern with Him

light amongst Heathens (a): And somewhat farther, like the Dawnings of the Celestial Day amongst the Jews (b). But Life and Immortality are now brought to Light, in a much clearer Manner through the Gospel, wherein we have so plain and strong Assurance, That GOD is not ungrateful, to forget the Work, and Labour of Love shew'd to his Name: And that in rewarding it He will act like Himself; and would even be asham'd to be call'd the GOD of those who diligently seek to enjoy His glorious Presence in a better, that is an heavenly Country, if he had not there prepar'd for them a City that has Foundations, and is, in all Respects, worthy of Him who hath set His Glory above the Heavens; where He will more fully, and for ever, entertain His Favourites with the Beatific Discoveries and Enjoyments, which Eye hath not seen, nor Ear heard, nor have enter'd into the Heart of Man to imagine or conceive. And now,

§ 6. As to the latter Point, *Who they are whom GOD will thus reward?* Here 'tis not said, in the Text referr'd to, them who serve Him, but, rather, who are seeking, if they could, to do Him Service: And, indeed, this is, in a Manner, all the Service we are capable of, viz. The shewing our Good Will in praying, and using what Endeavours we can that

(a) To this Point One of them hath express'd himself to this Effect, *If we believe that Nothing is conceal'd from GOD, we must believe that which happens to the Friend of GOD happens for the best; and that what seeming Evils happen to him, will do him good in this or in the other Life: For he can never be neglected by the Gods, who is desirous to be a virtuous, good Man, and as like to GOD as he can be.* Jamblichus, Protrept. c. 13. p. 84.

(b) As for me (says David) I will behold thy Face in Righteousness; I shall be satisfy'd, when I awake, with thy Likeness, Psal. xvii. 15. *Thou wilt shew me the Path of Life: In Thy Presence is Fulness of Joy, and at thy right Hand there are Pleasures for evermore,* Psal. xvi. 11.

His

Mat. vi. *His Name may be hallowed, His Kingdom come, and*
 9-13. *Will be done on Earth, as 'tis in Heaven; that, in*
Order thereto, Bread may be daily given us; Trespas-
ses forgiven us, upon our forgiving others; and Temp-
tation, or the Evil of it, be prevented: Finally, That
our Acknowledgments of the Kingdom, Power, and
Glory, as belonging to Him, may be accepted, and
His Amen be join'd with ours. That when, accord-
ing to His Will, we say, So be it, and hope that so it
shall be, He may please to say so too.

It is not here said, He is a Rewarder of them who are so happy as to find Him; which is, indeed, a most evident Truth, and easier to be receiv'd; but Heb. xi. 6. *it is them who diligently seek Him, though they seem as yet not to have found Him. I say, though they seem as yet not to have found Him; for, in reality, we have already began to find Him, whom we are thus seeking to please in all Things, that we may have farther Acquaintance with Him, by the fuller and clearer Knowledge of His Nature and Will,*

Rom. i. 19. *so far as we are concerned to know the LORD Him-*
 Rom. xii. *self, and what is the Will of GOD, in Order to our*
 2. *being duly affected, and acting as we ought: And*
 Psal. *when together with this Acquaintance we are seeking*
 xlviii. 14. *a well assured Interest in Him, as our GOD, to all good*
 lxxxiv. 11. *Purposes; that Likeness to Him, in his imitable Per-*
 Psal. xc. 17. *fections and Actings, which is our Duty and our Glo-*
 Psal. *ry; and, lastly, that Enjoyment of Him, as to real*
 lxxxiv. 10, *Benefit, and sensible Comfort too, so far as He sees fit,*
 11. *which must be our principal Refreshment here, by the*
Way, and will be our consummate Happiness at the
End of our Course, in Heaven.

When we come to GOD so to seek Him in all proper and appointed Ways, using all the Means and Helps He directs, and affords us, with a fixed Resolution, that by Divine Assistance, we will seek Him on to the End, and seek Him throughly, as the *Greek*

Word

Word in the Original Text imports (a), 'tis an Evidence we have found *Him*, in some Measure already, *who works in us both to will and to do*; without Phil.ii.13. whose Grace exciting and assisting, we should never seek Him in this Manner: And thus following on to Hof.vi.3. know the *L O R D*, we shall most assuredly know that *His Going forth is prepar'd* (or fixed) *as the Morning*. Upon our so coming to Him, He unquestionably comes, and *will come unto us as the Rain; as the latter and former Rain unto the Earth*: And we shall find Him, at length, a *Rewarder of them who diligently seek Him*, beyond all that can be express'd, or conceiv'd, at present.

§ 7. In our *thus* coming to G O D, and seeking Isa.xlv.22, Him, there must be, according to Reason and Scripture, a *Looking to G O D*, and *Trusting in Him*, (1.) As xxvi. 12. *He who worketh all our Works in us, both to will and to do*, exciting and assisting all our good Endeavours. 'Tis by Him only we make mention of His Name, in an Isa. xxvi. acceptable Manner. Nor can we, with any just Apprehension, or due Consideration of Things, resolve we will go in G O D's Way, but in the Strength of the Psal. lxxi. *L O R D G O D*, and under His Conduct. Shew me 16. & (said Holy David) Thy Ways, O *L O R D*, teach me xxv. 4, 5. Thy Paths. Lead me in Thy Truth, and teach me; for Thou art the G O D of my Salvation: On Thee do I wait all the Day, to be so led and taught, especially in my more solemn coming to Thee, and seeking of Thee.

Again, we must look to G O D, and trust in Him, (2.) As *He who worketh all our Works FOR Us*, so Isa. xxvi. 'tis in the Margin, where it is *IN US* in the Text. 12. G O D is to be depended on as doing what He sees requisite and fit on His Part, that in a Way becoming the Perfections of His Nature, and the Dignity

(a) 'Εκ[η]ν[ε]στιν, Heb. xi. 6.

- Pfal. of His Place, our Sins may be cover'd, and, as it were,
 xxxii. 1. blotted out; whilst He may be said to hide His Face
 & li. 1, 9. from them, to overlook, pass them by, and pardon
 v. 1. them, according to the Multitude of His tender Mercies,
 Eph. i. 7, 8. and the Riches of His Grace; but, withal, agreeably to His
 abounding Wisdom and Prudence, together with His Holiness,
 Justice, Truth, and Majesty: Whatever was to be done by GOD,
 for the Honour of these, or that none of them might suffer any
 Way, may be call'd O U R Works, as done for us, i. e. for our
 Service and Benefit; though not, properly, for our Sake, but for
 His own. I, even I, (says GOD) am He, who blottereth out Thy
 Transgressions for my own Sake, and will not remember thy Sins;
 not for our Sakes, according to that express and strong Protestation,
 Not for your Sakes do I this, saith the LORD GOD, be it known unto you:
 Be ashamed and confounded for your own Ways, O House of Israel.
 Ezek. xxxvi. 32. This, indeed, He insisted on, and therefore made it the
 Matter of His Promise, as well as their Duty. Vid. v. 31.
 Psal. li. 17. The Sacrifices of GOD, which He Himself prepares,
 as well as requires, and, therefore, will not despise, are a broken
 Spirit; a broken, and a contrite Heart: With such an Heart and Spirit
 we are to present our Body a Living Sacrifice, holy and acceptable
 unto GOD, which is our reasonable Service: Yet not for the Sake or
 Merit of our godly Sorrow and Repentance, or of any Service we can do,
 or Sacrifice we can bring, Rom. xii. 1. may we look to be pardon'd and accepted;
 but for li. 1, 3, 5. the Multitude of GOD's tender Mercies, and what
 10, 13, 15. Provision they have made for His Honour in our
 16, 17. & Salvation. David coming to GOD with His Petitions,
 (a) below. Thanksgivings, and Praises, was fully deter-

(a) David recurs, Psal. li. 18, 19 to the Divine Good Pleasure, and from that looks for the Acceptance of appointed Sacrifices.

min'd

min'd, that he might please Him, not only to go in *the Strength of the LORD GOD*, but to make mention of His Righteousness, even of His only. And Daniel, in his most solemn Address to GOD, says, in the Name of the Church, *We do not present our Supplications before Thee for our Righteousnesses, but for Thy great Mercies.* Psal. lxxi. 16.
Dan. ix. 18

Once again, (3.) We must come to GOD, and seek Him, as He *who ordains Peace for us*, and bestows it on us, accepting and answering the Works He has wrought in us, and for us; as it has been observ'd to be in the Margin of the Text referr'd to. Isa. xxvi. 12.

We must come to GOD relying on the Help He actually gives, and is ready to give, that we may be accepted in thus relying, so as to be kept by Him in perfect Peace, whilst our Minds are in some good Measure stay'd on Him; because we trust in Him; as also in our thus using His present Assistance, that our Works together with the Words of our Mouths, and the Meditation of our Hearts, may be acceptable in the Sight of the LORD, our Strength and Redeemer; and that we may be answer'd in what farther or other Good, we are led by Him rightly to desire; as, That He will maintain, carry on, and complete His own good Work, strengthening what He hath wrought for us; That He will secure and promote His own Interest by us and others, and in both; as also, That He will give in whatever we or they really need, though it were not desir'd, however, not in particular, or so directly: In a Word, That He will do exceeding abundantly above all that we and they either ask or think. Vid. 1 Chr. xxix. 18, 19.
Psal. lxxviii 28.
Eph. iii. 20.

We must come to GOD, and seek Him, as being encourag'd by the Mercy He has shewn, is now shewing, and is inclin'd to shew, that we may be accepted in our taking Encouragement thence; since the LORD taketh Pleasure in them who fear Him, in those who hope in his Mercy; and, especially, in our thus using it, according to His Mind, as leading to Psal. cxlvii. 11.
Rom. ii. 4.

- Rom. xii. 1. *Repentance*: And that we should intirely devote even our Body, together with the Soul, to the Service of Him, whose Mercies are new every Morning; and should in all Reason bring us to the GOD of our Mercies, that we and others may be answer'd, with all the Mercy which is farther needful in the like or other Kinds, as well as with what is more directly sought or desir'd, according to GOD's Will; since even in the most afflicted Circumstances, 'tis highly reasonable to believe and own, that, *The LORD is good unto them who wait for Him, to the Soul that seeketh Him*; and therefore it is good that a Man should both hope and quietly wait for the Salvation of the LORD. Shall we not then endeavour to imitate David, who, when the Troubles of his Heart were enlarged, cry'd to GOD, O bring Thou me out of my Distresses, look upon mine Affliction and my Pain, and forgive all my Sins. Consider mine Enemies, for they are many, and they hate me with cruel Hatred, &c. In this Case he thus apply'd himself to the Mercy of GOD for his Relief, Remember, O LORD, thy tender Mercies, and thy loving Kindnesses, for they have been ever of old. Remember not the Sins of my Youth, nor my other Transgressions: According to thy Mercy remember thou me, for thy Goodness sake, O LORD.
- Lam. iii. 23, with the 22. v. 25, 26. Psal. xxv. 17, 18, 19, &c. v. 6, 7.

Thus we see that our coming To GOD, and seeking Him, for the effecting of what Good we farther need, must be THROUGH GOD, i. e. thro' His Mercy encouraging, and, at the same Time, BY GOD, viz. by His Grace enabling. And how fitly may this Account of GOD lead on to that of the FATHER, SON, and SPIRIT, in what follows?

SECTION II.

Of the FATHER, SON, and SPIRIT.

§ 1.  HE Great GOD may well be thought to know more of Himself, than what His Works can clearly, or distinctly, shew, or His intelligent Creatures fully take in, when as His other Works and they have Bounds and Limits; but *His Understanding is infinite*, Psal. as He Himself is, in all Perfections. How justly, cxlvii. 3. may it be said to Man, especially in His present fallen and imperfect State, *Canst thou by searching find out* Job xi. GOD (though He should be consider'd as in no respect more than One *) *Canst thou find out the Almighty to Perfection? It is as high as Heaven, what canst thou do? Deeper than Hell, what canst thou know? The Measure thereof is longer than the Earth, and broader than the Sea.*

GOD could, no doubt, more immediately give in to the Mind such farther Notices of Himself as we may be capable of receiving, and He should see fit to communicate, without the Use of Words, either in speaking or writing: But it seems as if He *who is* Isa. xxviii, *wonderful in Counsel, and excellent in Working,* was 29. minded to shew what He could and would please to do for Men, in their own Way, and, generally, by their own Words; whilst He refers us by the Expressions that commonly pass among them, to the Notions or Apprehensions thereby commonly de-

* אלוה in the strictest Sense, as if it had been said, One of the אלהים.

sign'd ; and this in Order to our attaining such an Acquaintance, even with some of the *deeper Things* of *G O D*, as might be fit for us, and serviceable to the greatest and best Purposes. By such kind of Words, and in some such Way, the Holy Spirit hath seen fit to lead us, by the Sacred Writings, into such Truths, *and not by the nicer Terms, or Methods, which Man's Wisdom teacheth* ; yet, in the rational and prudent *comparing of spiritual Things with spiritual*, laying together what, *by searching the Scriptures*, may be found relating to the same Matter ; perhaps, in many Places, some of them far distant from others, and where it might less be expected ; as that so many Passages of the Old Testament should one Way or other, point us to Christ. Thus *G O D* might order it on purpose to engage us to greater Diligence in Reading and Considering His Word throughout ; as also that we should gladly take in what Light and Help we may, from able and faithful Ministers, whose peculiar Business it is to assist others, in drawing out, and putting rightly together, what lies dispers'd in our Bibles, relating to this or that Point ; as also from scriptural Summaries, with other like Books, and from the more knowing and judicious amongst private Christians: And that, on these as well as other Accounts, *every Man* might esteem it highly reasonable that he should be *swift to hear*, comparatively *slow to speak*, however, in the Way of positive Determination upon difficult Points ; and still more *slow to Wrath*, as in angry Reflections, hard Censures, or fierce Debates, which are liker to prejudice than to persuade those, who differ from us, especially in Things of such a Nature.

§ 2. By the New Testament we are most expressly taught, that there is a FATHER, SON, and SPIRIT, with whom we are concern'd, in like Manner as with *G O D*, according to what has been observ'd towards the End of the foregoing Section, § 7.

And

And in the Close of it we have there seen, that by the Scriptures of the Old Testament, agreeably to Reason, we were to come by GOD, as enabling, through GOD, as encouraging, to GOD, for the final and full effecting of all Good: According to a clearer and more distinct super-natural Revelation, 'tis by the SPIRIT enabling, through the SON encouraging, to the FATHER, as finally and fully effecting all Good. Jews and Gentiles both have Access by One SPIRIT, through our LORD Jesus Christ, to the FATHER. Nor is this the Voice of a single Text, but runs, in a manner, through the whole New Testament, as the Sum and Substance of the Christian Institution. 'Tis that for which the former Dispensation, by Moses and the Prophets, had been so long making and preparing the Way; (but which was then to be a Kind of cover'd Way) that we might now more openly and professedly make our Approaches by the SPIRIT, through the SON our Saviour, to the FATHER; that thus we might do farther Honour to GOD, and with more abundant Satisfaction in our own Bosoms, might come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of need. Eph. ii. 18. Heb. iv.

Some Discovery there was of the Sacred Three at our Saviour's Baptism, when a Voice from Heaven said of Him, *This is my Beloved SON, in whom I* (His FATHER) *am well pleas'd*; and also to Him, *Thou art my Beloved SON, in Thee I* (Thy FATHER) *am well pleas'd*; and, at the same Time, *the Heavens being opened unto Him, the SPIRIT of GOD, the HOLY GHOST, descending in a bodily Shape, like a Dove, lighted and remained on Him, in the Sight of John the Baptist, and, 'tis likely, of others also with him*: But They are most expressly declar'd, and in a most remarkable Manner, where our LORD Himself gives out the Commission for Christian Baptism, and says, *Go, teach (or disciple) all Nations, baptizing them* Mat. xxviii. 19.

- them in (or into) the Name of the FATHER, and of the SON, and of the HOLY GHOST: The very same, in the Greek, with the HOLY SPIRIT, as our Translation frequently renders it. He is also call'd, as we have here seen, the SPIRIT of GOD, as likewise of Christ, and sometimes The SPIRIT, without such Addition; as when 'tis said, *Jesus was led up of the SPIRIT into the Wilderness.* The SON is call'd the SON of GOD, and that even where *Melchisedec* (whoever he were, which seems to have been purposely conceal'd) is said to have neither Beginning of Days, nor End of Life; but to be made like * unto the SON of GOD: and He is likewise call'd the WORD, who was in the Beginning with GOD, and was GOD; who being made Flesh, and in the Humane Nature dwelling amongst us, is nam'd *Emmanuel, GOD with us*; but in relation to His Humane Descent, frequently the SON of Man, and, sometimes, of David, but so as to be at the same Time his Lord; with respect to both Natures together, the MESSIAS, the CHRIST, JESUS, and Our LORD JESUS CHRIST.
- 1 Pet. i. 11.
Mat. iv. 1.
Heb. vii. 1, 2, 3.
John i. 1, 14.
Mat. i. 23.
Mat. xx. 18. & xxii. 45.
John i. 41.
1 Cor. v. 4.

§ 3. The Names, or Designations, here us'd, are, no doubt, fitly chosen, and intended to give such as are of competent Capacity, some Notion of Those to whom they are apply'd; nor can they do this in any Measure, but either as referring us to the more usual Acceptation of such Words and Expressions, or to some peculiar scriptural Explication of them, when us'd for those in whose Name the Disciples of Christ are to be baptized, or by, and through, and to whom we are to come, in our Religious Addresses, and by the whole of our Christian Course. But, certainly,

* Ἀκαρποισμένῳ, the Account of him being shortened, and drawn from what the SON of GOD truly and properly was, that therein *Melchisedec* might appear like to Him.

here both Reason and Scripture oblige us to *shew our selves Men*, that is, IN UNDERSTANDING; using all the Prudence we have, or can attain, in the Use of proper Means, and, at the same Time, *asking it in Faith of Him who gives to all Men*, so asking and seeking, *liberally*, as their Case may require: And this not only (as has been said) that we may duly *compare spiritual Things with spiritual*, and lay right-ly together what the Holy Scriptures have deliver'd in Parts, upon various Occasions; but that we may well attend to *some such Measures* as those which follow, and prudently fix or form, however, for the present, our more particular Sentiments, agreeably to them, or to better, if we can find them with clearer Evidence, and to fuller Satisfaction. In the mean Time, let us see,

1. That what may be by Reason suggested, with relation to such Matters, be carefully compar'd with Scripture, and examin'd by it; that, if it be not there more directly confirm'd, nothing of it however be really contradicted, by what *That* evidently says and means. *To the Law and to the Testimony of GOD: If they speak not according to this Word, it is because there is no Light in them.*

2. That yet we do not *lightly* take up any Thing as GOD's Word, or as its Meaning, which may *so much as seem* to contradict evident Reason, or any unquestionable Part of Scripture; but *never at all* what is found, upon our best Enquiry, really to do so: Since *all the Words* of the DIVINE WISDOM are in *Righteousness*, there is *nothing froward or perverse in them*, as there must be, if we would suppose GOD to carry us into, and fix us in *this* Apprehension, by the Reason He Himself has wrought into our natural Frame, or by his Word; and yet, to call us by His Word, at the same Time, to take in *another*, that is directly contrary to it, or so differing as to be inconsistent with it. But then we should carefully see,

D

3. That

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3. That we do not too easily suppose, much less conclude, there must be a Contradiction, or Inconsistency, where neither we, nor others, it may be, can clearly shew, or make out the Consistency, in this or that Case. There must be a certain *Foreknowledge* in GOD, consistent with *Man's* unconstrained *Freedom*, (as for Instance, with relation to
 Acts ii. 23. Christ's being crucify'd) though, perhaps, none can so state or explain them, as to make it evident to full Satisfaction, HOW they do or can well stand together: And, in pretending to it, there may be no small Danger of explaining One, or the Other, if not Both of them away, or into a *real* Inconsistency. It cannot, with Truth, or Modesty, be deny'd, that there are *Things spoken of in the Scriptures, which are hard to be understood*; and not only *dangerous when wrested*, but in danger to be wrested. Such a Sort of Things there must be, not only with Reference to the Coming of our LORD, but to Himself, and in the Divine Nature; especially as to what we could not have known at all, but by supernatural Revelation.

4. That, therefore, we should not too curiously pry into such Things, *intruding into what we have not seen*: Were it but in relation to Angels, it would favour too much of Vanity, and of *being puff'd up with our fleshly Mind*; as if by the Strength of our natural Capacity, at least, with what Help we have in Scripture, we could know more of the Nature, Order, and Offices of Angels, than GOD has thought fit we should, whilst we are in these Bodies. In Matters of pure Revelation, that which approves it self by rational Evidence, (which GOD may help us more clearly to discern) to be a Divine Testimony, is the next and immediate Ground of our admitting and receiving them by Faith; nor can we rightly *so* receive (that is, upon the same or like immediate Ground) what is not so testify'd, though

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we may and should admit it, if we see it necessarily arising from or connected with what has the Divine Testimony : But then it is to be consider'd, not as being in it self immediately a Matter of pure Revelation ; or strictly, and accurately speaking, a Point of Faith ; or, however, any new and necessary Doctrine : Nor does our discerning the necessary Connection with what is so, give it the like Sanction, or Authority : Since I and others may be mistaken in what we thus apprehend, but GOD can neither be deceiv'd, nor deceive us, in what He asserts as Truth, or as our Duty : And 'tis this latter, rather than the former, which we may and should (I conceive) infer even from Points that could not be known, but by supernatural Revelation ; but these GOD would have us improve into suitable Affections and Actions ; yet even here it is fit to take the Word of GOD along with us, to guide and confirm our clearest Reasonings, particularly as to the FATHER, SON, and SPIRIT. Here we should, with the utmost Caution, if at all, adventure, tho' but one Step farther than what we can see to be contained in the scriptural Discoveries, as being either the whole, or some Part of GOD's Meaning in them. What need have we, especially in such Depths, to steer by the Scriptures, not presuming to be wise *above what is written*, but remembering that *the secret Things belong unto the LORD our GOD* ; *but those Things which are reveal'd belong unto us, and to our Children for ever* ; that we may do what He requires. And now as to GOD's Meaning in what He has reveal'd, more particularly as to such Points, it highly concerns us to see,

Rom.iii.4.

1 Cor. iv.

6.
Deut.

xxix. 29.

5. That we rest contented with a more general Sense of scriptural Discoveries (especially those relating to the FATHER, SON, and SPIRIT) rather than venture upon *Particulars*, that are not so certainly contained in what we would *so* expound ;

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nor yet more plainly declar'd in other Places of Scripture : The general Import may, perhaps, sufficiently answer the great Purposes of Religion ; it may be those both of Truth and Peace, much better : And sure we should be very careful, that we do not, in Effect, *add unto GOD's Words, lest He reprove us, and we be found Liars.*

Prov. xxx.
6.

6. That in taking the Sense of such Discoveries especially, we be sure to make all the Allowances, which Scripture and Reason lead us to make, for the vast Disproportion there must needs be betwixt the deep and great Things of GOD, and those poor, little Things (nothing in Comparison) from which the Words and Expressions, even of Scripture, are, at least, generally taken. *To whom (says GOD) will ye liken ME, and make ME equal, and compare ME, that we may be like ?*

Isa. xlv. 5.

Heb. iv.
13.

7. And lastly, That we pretend not to define, or describe, or conceive of GOD, or of the FATHER, SON, and SPIRIT, in this or that Respect, just as They know Themselves, or as They are in Themselves, and with relation to One another ; but only as we are capable, and as may be sufficient for Us, however, at present. It is, generally, enough for our Use and Service, to know some distinguishing Properties, or Marks, and Characters of Things, without going far into their Nature, and much more without our knowing it thoroughly. *All Things are, indeed, to GOD, not only naked, without Covering, but opened * to their innermost Recess ; when as no Creature is thus manifest to us, how much less the CREATOR ? If we would give an Account*

* Τετραχλισμένα, as the Entrails of the Sacrifice, and its most secret Part, were wont to be laid open to the Priest, by its being cut down the Back, that he might inspect and examine it thoroughly.

but of a Spire of Grass, we can only say some such Things as these, That it is what springs up out of the Earth, hath such a Shape or Figure, Colour and Taste, so altering of it self, and liable to such external Accidents; that it consists of we know not how many, or what minute Parts, which cohere and cling together, but by what natural Means we know not; if by a mutual Tendency towards each other, *that* is finally resolv'd, by a most penetrating Genius *, into the Divine Will and Pleasure. And, indeed, as to *our own Thoughts*, with which we are so far intimately acquainted, as to be conscious and sure both *that*, and *what* we think, yet we can only say something of this Kind, That they are internal Acts, whereby we represent or consider Things in our Minds; but *How* they are perform'd in ourselves, who can fully and clearly explain; or *How* they are by Words convey'd to others? Nor are we altogether certain, that they understand our Expressions, ^{1 Cor. ii.} as we intend; or have just the same Idea and Thought in *their* Minds, when they use the same Expression, ^{11.} which we affix to it in ours.

'Tis true, that when we pay the Homage and Ob- ^{John vii.} servance due to GOD, other Ways, and in a diligent Application to His Word, with Prayer, and the Use of what Helps we have, or may have, we should not doubt, but He will enable us to take in what is needful and sufficient, at least, for us, and in our Circumstances; though, perhaps, not all that the scriptural Account of Him is fitted and design'd to convey, when, and to whom He pleases; much less all that relates to some Point of which we could have known nothing at all, but by a supernatural Discovery; and cannot now, by the Light of this, find out any Thing, even of that Matter, but what

* The great Sir Isaac Newton.

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is contained in this, or in some other like Discovery, which refers to the same Thing : And if we could, by just Reasoning, deduce from this Discovery any other or farther Thing, that could not have been known, but either by a distinct Revelation, or by such Deduction ; yet, in this latter Way, it would not appear equally necessary to be known and receiv'd, as in the other, wherein GOD would have shown Himself more concern'd that it should be so : We are wont to speak *that as* directly and plainly, which we would have to be minded equally with what we *so* speak ; and not leave it to be inferr'd, especially by such as have neither a Capacity, nor Disposition, that may well be depended on. After all, as the Holy Scriptures were, without Question, design'd, for those of inferior Endowments and Improvements, as well as those of superior ; so there is in the written Word, what may be called *Milk for Babes, as well as strong Meat for those who are of fuller Age* : And even such should yet, as *new born Babes, desire the sincere Milk of the Word, that they may grow thereby*, for none are here already perfect.

Heb. v.
12—14.
1 Pet. ii. 2.
Phil. iii.
12.
1 Cor. xiii.
9, &c.

I have said the more in this general Way, how the Sacred Writings may (I conceive) best be us'd in such Considerations and Inquiries, especially with relation to the FATHER, SON, and SPIRIT, because I must not here attempt a more particular Account of Them than will consist with the Bounds which I have thought might render this Discourse more acceptable and useful ; especially whilst I leave Room to speak a little more largely of Them, as They stand related to us, and as we are specially concerned with Them : However, by the way, let us endeavour to improve the scriptural Names and Designations, mention'd in the latter Part of § 2. into some farther Acquaintance with the Sacred and Ever Blessed Trinity, under the Guidance of the Rules and Measures here given.

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§ 4. As to the FATHER, let it here be well minded and considered,

1. That the Word [Father] in its common Use amongst Men, never signifies One of another superior Nature, or higher Order of Beings, but is taken always for One of the same Kind with his Son or Child. *Adam* is said to have begotten a Son in his own Likeness, having, as he himself had, a reasonable Soul, in an humane Body. 'Tis true, indeed, that GOD is call'd the FATHER of Spirits, and those such as, apparently, by Nature are no Gods, however they may sometimes have the Name: But should we, therefore, depart from the most usual Signification of *Father*, where there is no such Reason for it, but very much in Scripture to confirm us in the Apprehension, that the FATHER of whom we speak, is not, in respect of *His Nature*, superior to His Only Begotten SON, or differing from Him? If He were, How could our LORD have said, *He who hath seen ME hath seen the FATHER*? Surely not as being *Himself* the FATHER; for then how could He have said, *I am in the FATHER*, and the FATHER in ME, as it presently follows, and a little after is repeated: Nor in seeing the external visible Appearance of the Man, *Christ Jesus*, whenas the FATHER is *Invisible*: Nor yet in observing the Greatness and Goodness of His Mind, merely as Humane, or as *that* of a Creature; when that which was either seen or suppos'd in Him, such, was with Him of no Account; scarce warranting *His being called Good*, whilst He was not consider'd as GOD: No, but it must be in beholding His Glory, the Glory as of the Only Begotten of the FATHER. Whilst *Philip* had not as yet taken due Notice of this by what he had heard from Christ, and seen of Him; He might well say, *Have I been so long Time with you, and yet hast thou not known ME*, Philip, and in ME the FATHER?

2. That

2. That *Father*, as commonly us'd, is, or carries with it, a Mark of Priority, in respect of Time importing, that he was, when his Son, or Child, was not : But that we may not be misled by some Appearances of Reason, together with the Name FATHER, in the Case now before us, we are told, That *the SON's Goings forth* have been from *of Old, from everlasting* ; from the Days of Eternity, as 'tis in the Margin ; that *the WORD and WISDOM of GOD, were in the Beginning with GOD, possess'd by the LORD in the Beginning of His Way, before His Works of Old, set up from everlasting*—brought forth when there were no Depths, &c ; That *Melchisedec*, in the Account given of him, was made like unto the SON of GOD, as having neither Beginning of Days, nor End of Life, according to that Account, and (to add no more) the SON Himself, the faithful Witness, says, *I am the First and the Last* ; not *I am the First*, as being before, or *the Last*, as being after my FATHER, but, in both respects, together with Him, *Who from Everlasting to Everlasting is GOD* ; yet not before His Only Begotten SON was in Being. But still,

3. That there is nevertheless a Kind of Priority, in what may be call'd the Order of Nature, belonging to the FATHER : As we might conceive amongst Men, if we should suppose One to bring forth a Child, so soon as ever she her self were born, or that a Son should begin to be exactly with his Father ; as the Beams of the Sun must have begun to issue from its Body, so soon as ever *that* was in Being : There is here, and would be in the other supposed Instances, a Sort of natural Precedency ; the Sun's Body might fitly be consider'd, and some Way regarded, as if it had been first, in the Order of Time : And he or she, from whom a Son or Daughter should so spring, might claim somewhat, at least, of the Honour due to a Father or Mother. It appears

to me a Thing observable, that when the FATHER, of whom we are speaking, is, no doubt, in *that* respect, superior even to His Only Begotten SON, superior in Place, and first in Order, though not of an Order or Kind of Being to Him superior, yet I cannot find He does, or, indeed, needs to claim the Honour and Observance, which the SON, however, pays, and *that* with such *Delight*, as One who could say, *My Meat is to do the Will of Him who sent Me, and to finish His Work.* And whilst the FATHER appears not to make the Comparison, the SON does it freely and fully to His FATHER's Honour, when He says, not only *My FATHER is greater than all*, which might have been understood only of all others; but brings the Point home to Himself, and expressly says, *My FATHER is greater than I.* How often does He own *Himself* to be *sent by Him*, and to have *received Commandment from Him*, *what He should speak*, and how He should act, particularly as to the *laying down of His Life, and taking it again?*

§ 5. As to the SON, the Term [Son] as it is commonly us'd amongst Men, may be of no small Service with relation to what is now before us, farther than has been intimated already, § 4. just preceding, under the Title of FATHER: But then it had need be apply'd and improv'd with good Consideration and Caution. Let us therefore observe,

1. That *Son*, even in its common Acceptation, is not us'd, by those who consider and understand Things well, as if he had been created, made, or form'd by his Parents, in whole or in part; or that the Soul or Body were produc'd, merely, or chiefly, because either, or both of the Parents would have it so; or yet as if he held his Being at their Will and Pleasure, though with their full Consent and high Satisfaction: But his Soul and Body too are confessedly from the GOD of Nature, in an Order and Way He has thought fit to settle. As to the Only

E

Begotten

- John i. 1, 14. Begotten SON of GOD, who is also call'd the WORD, we read that He was in the Beginning with GOD, and was GOD; but no where, in Scripture, that He receiv'd His Being from GOD, or from the
- John i. 3. FATHER: But rather, on the contrary, *without Him was not any Thing made which was at all made*; so that He was not made, unless He could be supposed to have made Himself. Nor does it appear that He receiv'd His Being, as a Creature, from the FATHER, but, rather, that He was ever in Being
- v. 1, 2, 18. with Him, as the WORD, and Only Begotten SON, who is in the Bosom of the FATHER; it may seem by a Kind of natural Necessity, though with the
- Jam. i. 17. highest Satisfaction, in the Father of Lights, who must have that Living, Great, and True Light in Him,
- John i. 4, 9. that He might send out from Him the WORD, or SON, who, by an inspired Writer, is call'd the
- Heb. i. 2, 3. Brightness (a) of His Glory. And might, perhaps, not altogether unfitly be describ'd, as Light is, by a most admirable Poet of our own (b).

Bright Effluence of Bright Essence Increate.

- I mean, not only that the FATHER's Essence is uncreated, but that of the SON likewise. When
- Col. i. 15. He is said to be the First-born of every Creature, it cannot be design'd, that we should take Him for one of them, tho' the first and chief amongst them, unless we could take them also to be born or begotten as He is; but, rather, that He is the first Producer, or first Cause; as even the same Letters in the Greek Word would import, if the Accent (a Thing of later Invention and Use) were only shifted to the last Syllable but One (c). And how much better would it thus agree with what immediately follows, as the Reason of His being call'd the first Cause of

(a) Ἀπαύγασμα. (b) Milton. (c) So as to make it Πρωτόγονος, instead of Πρωτότοκος.

all Creatures, for that by Him were all Things created : Col. i. 16.
 Or, without any such Alteration, First-born may here
 be us'd to signify the Heir of all Things, and LORD Heb. i. 2.
 of the whole Creation, since GOD had said of David,
 an eminent Type of Christ, I will make Him my First- P^{sal.}
 born, higher than the Kings of the Earth : Or else He lxxxix. 27,
 may be term'd the First-born as to His Humane Na-
 ture, First in Dignity, though not in Time, who by
 His Divine Nature created all Things, even the highest Col. i. 16.
 of Creatures, and was before them all. And let it here v. 17.
 be observ'd, That the LORD Jesus, after His Re- John viii,
 surrection, is call'd, as to His Humane Nature, the 58.
 First-begotten of the dead, though He was not, in Rev. i. 5.
 Point of Time, the first who was raised from the
 dead ; nor did He then first receive His Being as a
 Man, but had it before. However,

2. Son, and Begotten, amongst Men, are us'd to
 signify One who is some Way from, or through, his
 Parents, so as to have a peculiar Interest in them,
 and Likeness to them ; not only the Humane Na-
 ture, but, commonly, somewhat of a more special Gen. v. 3,
 Resemblance, in the Turn of His Mind, as also in
 the Temperature and Lineaments of His Body : So
 it usually is in Fact ; but who can give a certain and
 clear Account, What is the Way of the (Humane) Eccl. xi. 5,
 Spirit, or how the Bones grow in the Womb of her that
 is with Child ? We know not the Works of GOD, who
 maketh all : And shall we pretend to know how the
 SON of GOD, who is not made, is from His FA-
 THER ? Surely in some Way that is not, and, it's
 likely, could not be explain'd to our Apprehension.
 'Tis true, the SON is said to be begotten of the John i.
 FATHER, but then it is most evident and undeni- 14, 18.
 able, that vast Allowances must be made, with re-
 lation to that SON of GOD especially, who is
 represented as being without Beginning of Days, or Heb. vii. 3.
 End of Life : It, therefore, looks as if GOD were
 no Ways intending, by the Character of a Begotten,

or an *Only Begotten SON*, to let us into the Secret, HOW His SON was from Him, but, rather, to intimate, that *His Goings forth which were from of old, from everlasting*, may well be own'd unsearchable by us, who cannot, after the Search of so many Ages, clear up the Difficulties relating to Man's being generated of his Parents : Yet, at the same Time, GOD would have us know *how very like the SON* is to His FATHER, who may be seen in Him, as being *the Image of the Invisible GOD, The Brightness of His FATHER's Glory, and expresse Image (or Impress *) of His Person* : A living, exact, and substantial Representation of Him : And, likewise, what a powerful Interest the SON has in Him ; how intirely belov'd He is, in whom (says GOD) my Soul is well pleased, or delighteth. The FATHER loveth the SON, so as to give all Things into His Hand ; to shew Him all Things that Himself doth ; to love all who love Him, and because they do so. And now,

3. The SON of GOD is also the SON of Man, but in a Way peculiar to Himself, born of the Blessed Virgin, by the miraculous Power of the most High ; and upon this farther Account was to be call'd the SON of GOD, though not upon this alone, or chiefly, as might be more fully shewn, if it were needful and convenient here. The WORD or Only Begotten SON, who even then was in the Bosom of the FATHER, is said to have been made Flesh ; to have been sent in the Likeness of our sinful Flesh, and in it to have been made a Sin-Offering, though He knew no Sin in Himself, that we might be made Partakers of the Righteousness of GOD, through Faith in Him ; to have died and rose again, that He might be

* *Xαρακτις*, more than an Image, which may be seen in a Glass ; this is a Draught, manifesting, or exhibiting, His Substance and essential Properties.

LORD both of the dead and living ; to have ascended Rom. xiv. 9.
 far above all the visible Heavens, that He might fill, Eph. iv. 10.
 or fulfil, all Things ; to sit on the right Hand of **GOD**, Heb. xii. 2.
 as having all Power given to Him ; there to remain ix. 24.
 and appear in the Presence of **GOD** for us, 'till He x. 12.
 shall visibly come in great Glory to judge the World ; Mat. xxv.
 and finally, to deliver up the Kingdom, He had as 31, &c.
MEDIATOR betwixt **GOD** and Men, to **GOD**, 1 Cor. xv. 24, &c.
 more immediately and specially to the **FATHER**,
 that He, together with the Eternal **SON** and
SPIRIT, may thenceforth for ever, be All in All.
CHRIST the **MESSIAH**, as Man, had the Luk. iv. 18
 Anointing of the **HOLY SPIRIT** sufficiently John iii.
 for what He was to do and suffer ; as **GOD**, not 34.
 by Measure, but more abundantly, to communicate : John v. 21, 26.
 As being truly Man, He hungered, thirsted, slept, Mar. vi. 6.
 marvell'd, knew not what **GOD** saw fit to con- xiii. 32.
 ceal, however, for the present ; sometimes rejoy- Luk. x. 21.
 ced in Spirit, at other Times His Soul was troubled, Mat. xxvi. 38.
 and exceeding sorrowful ; in short, as Man He dy'd : John ii. 19
 but as **GOD** He restor'd even His own Humane
 Nature to Life, after He had wrought many other Mark ii. 5, &c.
 Miracles, by His own Power, had pardoned some
 Sins, and obtained Pardon for all, upon Men's Be-
 lieving and Repenting, and that some should actu- Acts v. 31
 ally do so, by the Merit of what He did and suf-
 fer'd in His Humane Nature, so closely and won-
 derfully join'd and united with the Eternal **WORD**,
 that what only the Man Christ Jesus could properly, 1 Tim. ii. 5
 and more immediately, be, or act, or suffer, might
 justly, by **GOD** and Men, be regarded as expres-
 sive of somewhat infinitely greater, and more valu-
 able ; for Instance, of such a Submission to His
FATHER, and Love both to **GOD** and Man, as
 His uncreated Nature only was capable of, and which
 is, indeed, wonderful in Him, who, as having that,
 had been stil'd by the **LORD** (*Jehovah* Himself)
 the Man who is my Fellow ; so that well might Thomas Zech. xiii. after- 7.

John xx. 28. afterwards cry to Him, *My LORD and my GOD*. The Bowing of a Man's Body would be but a poor and contemptible Thing, were it not suppos'd to express a Respect in the Mind, that is so closely (but *inexplicably*) join'd or united with the Body, that the Man (the whole Man) is consider'd as paying that Mark of Respect.

§ 6. As to the SPIRIT, when He is call'd (as Gen. i. 2. He is very frequently) the SPIRIT of GOD, Job xxxiii. 4. this does by no means exclude Him from being GOD, together with the FATHER, and the SON; no more than *the Spirit of Man, which is in* Mat. iii. 16. *him*, is, by such Account of it, excluded from being truly and properly *the Man*, as it is in Conjunction, or Union, with his Body, or with his Soul and Body, according to the ancient Philosophy *, and what is i Thes. v. intimated likewise in Scripture. Nor is *the Spirit of* 23. *a Man*, the Spirit of his Spirit, but of him *in whom* i Cor. ii. 'tis said to be.

11.

Let us here observe,

1. That the Word [Spirit] does not, in it self, import a Relation, as Son does; but, commonly, *A Being of an intelligent, and invisible Nature*; such the SPIRIT of GOD in Himself is, however He has Luke iii. 22. sometime pleas'd to manifest Himself *in a bodily* Acts ii. 3, 4. *Shape, like a Dove*; and by *cloven Tongues, like as of* i Cor. ii. 10. *Fire*. But *He searches all Things, even the deep Things of GOD*: Nor can we go from Him, though neither Psal. cxxxix. 7. we, nor any One with us, can see Him. 'Tis not unlikely, the special Relation He bears to the FATHER, and the SON, may be of such a Nature, as no Word, or Expression, passing amongst Men, could more particularly declare; yet He is reveal'd to us in a more general Way, as related

* That of the *Pythagoreans*, the *Stoicks*, and the *Platonists*, followed by *Origen*, and others,

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both to the FATHER, who says, *I have*, and *will put MY SPIRIT upon Him*; that is, upon CHRIST; and also to the SON, being call'd *the SPIRIT of the SON*, and *the SPIRIT of CHRIST*.

2. If by Spirit we would understand the Wind, as the Hebrew, Greek, and Latin Words for it * are sometimes us'd; Our LORD has told us, *THAT* bloweth where it listeth, and we hear the Sound thereof, but cannot tell whence it cometh, and whither it goeth; so (says He) is every One who is born of the SPIRIT. Thus leading us to think of Him, as active, powerful, unrestrained, to us unsearchable, in Himself invisible, but that He may be observed by us, in what He says and does.

Spirit is taken sometimes to signify Breath, as when we read of Men's being consumed by the Breath of GOD's Nostrils, and the Foundations of the World discovered at His Rebuke, at the Blast of the Breath of His Nostrils. The same Hebrew Word that is here render'd Breath, is elsewhere, more frequently, translated Spirit, and us'd for the SPIRIT of GOD. As to Breath, literally, and properly, so call'd, it is not created by the Lungs, in and with which it moves, whence it is emitted, and may be said, in a Manner, to proceed; yet did not thence receive its Being. And when we are told of the SPIRIT's Proceeding from the FATHER, Shall we presume to conclude, that, therefore, He was from Him as His Creator? We read, *That by the WORD of the LORD were the Heavens made*, (that WORD by Whom all Things were made, but in Conjunction with the SPIRIT, as it follows) *and all the Host of them by the Breath of His Mouth*; that Breath, or SPIRIT, by whom GOD hath garnished the Heavens.

* רוּחַ, Πνεῦμα, Spiritus.

But

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But we no where find, in the Sacred Writings, that the SPIRIT Himself was made. And now, whereas He is so frequently stil'd the HOLY GHOST, or the HOLY SPIRIT, let it be observed,

3. That by *Holy* is commonly meant what is in it self pure, and free from sinful Evil; as also what is peculiarly devoted to GOD; especially Things that are fitted, and Persons who are inclin'd to use all proper Methods, to beget and promote real and undissembled Piety in others.

The HOLY SPIRIT comes fully up to this Account, in all its Branches. *This Breath* is no Way tainted in the least Degree, but altogether pure as the Divine Bosom, where and whence He is, eminently partaking with the FATHER and the SON, in that unspotted *Holiness*, which is the *Beauty* and the *Glory* of all Their other Excellencies: Again, He must be entirely devoted to Their Honour and Interests, who *breathes* the most sincere and warm reciprocal Affection towards Them, and, at the same Time, so clearly sees His own Concern inseparable from Theirs; He (says the SON) shall glorify ME, for He shall receive of Mine, and shew it unto you: All Things that the FATHER hath are Mine; therefore said I, He shall take of Mine, and shew it unto you: And, finally, 'tis every where, in the Bible, to be seen, that the HOLY SPIRIT applies Himself more peculiarly to the making of Men *Holy*, and does that effectually, which Ministers and others can but endeavour, and beg of GOD.

2 Chron.
xx. 21.
Exod. xv.
11.

John xvi.
14, 15.

John xvi.
8—11.

'Tis He convinces the World of Sin, of Righteousness, and of Judgment, and breathes a Divine Life into Souls that were spiritually dead. This would carry us into what is reserv'd for the last Section; but before we come to what is there design'd,

§ 7. It might be more fully shewn, than is here convenient, that the *Ever Blessed Three*, of whom
we

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we have been speaking, are *really distinct*, yet *not divided*,

First, and very briefly, That They are, indeed, *really distinct*, whether we do or do not *so* distinguish Them, by the Operation of our Minds : Distinct, I say, not in Name, or Notion, only, but as really and truly, though not so fully, as a Son amongst Men is from his Father, and he from his Son ; or as the Spirit of a Man is from his Body, and this again from that. Here, omitting much that might be offer'd, let it suffice to observe, That the SON is some Way so distinct from the FATHER, as to be sent by Him, and so is the SPIRIT from Them both ; more especially, that neither the FATHER nor the SPIRIT are ever said to have been *made Flesh*, or to have *taken on Them our Humane Nature* ; but the WORD and Only Begotten SON alone, who is said to be the *Brightness of the FATHER's Glory, and the express Image (or Impress) of His Person* : And so the Three may be called *Three Persons*, with this Meaning, That They are *so* distinct, or diverse, as They are represented in the *Scripture of Truth*, though not as Three Men, or Angels, who are not only distinct, but divided. Nor can we, indeed, exactly or certainly know farther in this Point, than we are told by Words that give us only some general Notion of the Thing : But, according to the Scriptures,

Secondly, They are *not divided* : One of Them is not, indeed, either of the Other ; but yet is *with* Them, and *in* Them. The SON says, *I and the FATHER are One* (b), and it may be shewn in the next Section, that They, together with the SPIRIT, are the LORD our GOD, who made us,

(a) Ἐν πρῶτῳ, in the Person of Jesus Christ. (b) Ἐν ἑσμέν.

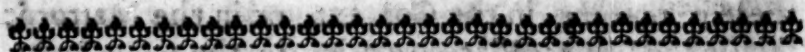
Mark xii. 29. and is declar'd, by CHRIST (a) Himself, as well as by Moses (b), to be ONE LORD, *united* in some Way that is not, perhaps, could not be explain'd to us, (who understand not the Union of our own Soul and Body) yet is the Ground and Security of Their being likewise ONE in such Respects, as are more particularly and plainly reveal'd; as for Example, with Relation to *Their Interests*, They are All concern'd that *Each* of Them should be own'd and honour'd; particularly, that the SON be not neglected, and the SPIRIT quench'd, or griev'd: As to *Their Sentiments*, *Each* of Them is to be regarded as knowing and speaking the Mind of *All*; particularly the SON and the SPIRIT: As for *Their Inclinations, Holiness*, or a Regard to what is every Way *becoming Them*, is the very Bent, and, as it were, the common Bias of *All and Each*. This might easily be shewn from Scripture, and likewise the *Infinite Goodwill* They bear to *Each Other*, and to *All Creatures*, so far as may comport with Their other Perfections. And now, as the Case here stands, it is of less Concern, and not absolutely needful for us always to know, with Certainty, whether *all the Three* together, or which of Them more immediately, and particularly, *speaks*, or is *spoken of*, or *spoken to*, tho' it may often, if not for the most part, be, at least, probably determin'd, by the Circumstances of the Place, or the Nature of the Matter it self, duly consider'd.

Upon the whole (to close the Section, which has prov'd longer than was first intended) the FATHER, SON, and SPIRIT, after the best Enquiry I have been well able to make, do to me appear to be *Each* of Them GOD, as having *Each* in *Himself*, more immediately, all Perfections, in the

(a) Κύριος ὁ Θεὸς ἡμῶν εἰς Κύριον ἔστι.

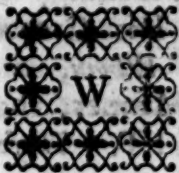
(b) יהוה אלדינו יהוה אחד.

most blessed Harmony, together with the farther infinite Satisfaction of seeing and enjoying them over and over again, in *Those* who are ONE with *Him*, in the happiest Conjunction. And thus *all the Three* are yet but ONE GOD, Thrice Good and Great, or in the *Latin Style* (a), Thrice Best and Greatest; and in Sacred Language, The *Holy, Holy, Holy* Isa. vi. 3, 8. *LORD GOD Almighty, who was, and is, and is* Rev. iv. 8. *to come.* To whom be Glory for ever, *Amen.*



SECTION III.

Of Our Concern with the FATHER, SON, and SPIRIT.

§ 1.  E are, no doubt, concerned with what is any Way reveal'd of GOD, Deut. xxix. or of the FATHER, SON, 29. and SPIRIT, considered in Themselves, and amongst Themselves, so far as our Capacity and Opportunity will admit; that we may think, and speak, as Occasion requires, what is right of Them, and carry suitably towards Them: But the more obvious and easy Notions of GOD, and of the FATHER, SON, and SPIRIT, which also appear to lie nearer to Practice, are taken from the Relation which Their common Perfections, or distinctive Characters, or Acts, bear to Creatures, more particularly to our selves, and the practical Concern we have with Them, whether

Job xlii. 8
Psal. xlv. 11. (b)
John xx. 28. (c)

(a) Ter Optimus Maximus.

(b) — For He is *THY LORD*, and worship thou Him.

(c) Thomas answer'd and said to Him (to Jesus) *MY LORD, and MY GOD.*

in a more general or special Way. *Such* Notions, chiefly, were given us of GOD in the first Section, and that in this last we may rise again out of what lies deeper, and more in the dark, let us here speak, First, Of the FATHER, *as related to us, and other Creatures* : And we may observe,

1. That HE seems to be more immediately and particularly design'd by the Name [GOD] through our *English* Bible, and by [LORD, thus written in Capital Letters] in the Old Testament, where there is nothing in the Context, or in the Matter it self, or in other Places relating to the same Point, which carries it more directly, either to all the THREE together, or to One of the Other TWO : But the mention'd Names are most evidently to be understood of the FATHER, when there is somewhat that points us *specially* to Him, as having *some peculiar* Concern in the making, maintaining, managing, and governing His Creatures, as He from, or of Whom, through Whom, and to Whom, are all Things, in a *special* Manner, though not without His SON and SPIRIT. These are undeniably, and may seem chiefly concern'd in the great and glorious Work of Man's Redemption and Renovation ; yet the FATHER is represented as being at the Head, even of That, when GOD is said to have *so loved the World, as to give His Only Begotten SON*, that whosoever believeth on Him should not perish, but have Everlasting Life ; as also to have chosen some in Him, having predestinated them to the Adoption of Children by Jesus Christ, to Himself, according to the good Pleasure of His Will, &c ; and then, having thus made them Sons, to send forth the SPIRIT of His SON into their Hearts : Here none can doubt but THEY who are thus given were and are fully consenting, when They do actually and so freely concur.

Rom. xi.
36.

John iii.
16.

Eph. i. 3,
4, 5, &c.

Gal. iv. 6.

John x. 18
1 Cor. xii.
11.

2. As

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2. As to the Work of Creation ; 'tis *G O D*, and must be specially the *F A T H E R*, who is said to have *made the Worlds by His S O N*, and to have *Heb. i. 2. created all Things by Jesus Christ*. When we read, *Eph. iii. 9. that to us, Christians, there is but One G O D, the F A T H E R, of whom are all Things, and we in Him, 6.* (or, rather, *to Him*, as 'tis in the Margin,) the *One G O D*, is most evidently oppos'd to *Idols*, since 'tis said, a little before, that *an Idol is nothing in the v. 4. World*, and that there is *none other G O D but One*; as also to those that are only called *Gods, the many v. 5. Gods and Lords* who were just before mentioned: And though the *F A T H E R* only be here named as the *One G O D*, He being in some respect eminently *G O D* (as we have seen, *Seet. ii. § 3, 4.*) this does by no means exclude *C H R I S T* from being, as to His Divine Nature, *One G O D*, together with the *F A T H E R* and *S P I R I T*; any more than the following Expression, *One L O R D Jesus Christ*, excludes the *F A T H E R* from being *L O R D* as well as the *S O N*; though 'tis true, *the Man Christ I Tim. ii. 5 Jesus, whom the Jews had crucify'd, and G O D had Acts ii. 36. made both Lord and Christ*, may, in this respect, be call'd the *One only Lord of all*. When the *F A T H E R* is said (as by many) to be the Fountain of the Deity, or of the Trinity, I conceive, 'tis meant, *in That, or among Them*; as the Heart may be call'd the Spring and Fountain of Natural Life in the Body; since the Blood, *which is the Life Lev. xvii. of all Flesh*, issues thence, and returns thither (*as 14. Rivers from, and to the Sea*) yet is not there created or produc'd: But with relation to Creatures, the *F A T H E R* may be consider'd as *H E* from whom they *more specially* have their Being, who is *Acts xvii. represented* (agreeably to that first Place He holds *28, 31. amongst the Ever Blessed T H R E E*) as the first Mover and Orderer of all, but not without the free and full Concurrence of the *S O N* and *S P I R I T*:

Who

Of Our Concern with the

Who can it be, but the FATHER, of whom
 John i. 1. His Eternal WORD, and Substantial WISDOM
 2. 3. 14. says, *The LORD possessed ME in the Beginning of*
 18. with *His Way, before His Works of Old.—When there were*
 Prov. viii. *no Depths, before the Hills was I brought forth.—When*
 22, 24, 25, *He gave to the Sea His Decree.—When He appointed the*
 29, 30. *Foundations of the Earth: Then I was by Him as One*
brought up with Him: His Decree must have been
 given to the Sea by His WORD, or SON, and
 Gen. i. 2. by that SPIRIT, who mov'd upon the Face of the
Waters; no doubt, as GOD would have Him. But
 which of the Sacred THREE can, so fitly as the
 Gen. i. 26. FATHER, be thought to have said, *Let US*
make Man in OUR Image, after OUR Likeness?
 And why should He speak thus in the Plural Num-
 ber [US, OUR, and OUR again]? Or whom
 can He reasonably be suppos'd to have call'd to join
 with Him in such a Work, but His SON and
 SPIRIT? And They were certainly consenting
 to the Motion, since They did actually concur in
 John i. 1, making Man; for we are assur'd, that without the
 3. 14. WORD, or SON, was not any Thing made that was
 Col. i. 16. made; no, not the highest Creatures: And sure Elisha
 speaks of himself as a Man, not as such a particu-
 Job xxxiii. lar Man, when he says, *The SPIRIT of GOD*
 4. *bath made me, and the Breath of the ALMIGHTY*
 Gen. ii. 7. *bath given me Life.* It was the LORD GOD (a) (of
 Eccl. xii. 1. Whom 'tis said, *Remember thy Creators (b),* as it is in
 the Hebrew) the Great UNITED THREE,
 Who formed Man of the Dust of the Ground, and
 breathed into his Nostrils the Breath of Life, by the
 SPIRIT most probably; but the Likeness of the
 Col. iii. 10 HOLY SPIRIT Man certainly had, as He first
 Eph. iv. 24 came out of GOD's Hand. Now,

(a) יְהוָה אֱלֹהִים (b) בּוֹרְאֵנִי

FATHER, SON, and SPIRIT.

3. As to the Works of Providence, in supporting, managing, and governing, all the Creatures, *My* John v. 17 **FATHER** (says the **SON**) *worketh hitherto, and I work.* 'Tis the **FATHER**, who is said to work Eph. i. 3, all Things after the Counsel of His Own Will; but all in Conjunction with the **SON**, who likewise doth John v. *whatsoever He seeth the FATHER* do; putting, 19, 20. as it were, His own Hand to the Work upon which He sees **HIS** to be imploy'd, who so loves Him as to shew Him all Things whatsoever HE doth. And whilst **GOD**, the **FATHER**, together with His **SON**, worketh all in all, the **SPIRIT** also is upon 1 Cor. xii. *the same Work with Them*, and that with entire Free- 6, 11. dom, dividing to every Man severally as He will, even whilst it is as the **FATHER** wills, and the **SON** in the most free Concurrence with Him: Thus all Things are made, maintain'd, manag'd, and govern'd in a special Way by the **FATHER**, yet not without the other **TWO**; not as if He needed to have His own Sentiments confirm'd by Theirs, or His Work of creating, sustaining, and governing all Things, to be eas'd by their Assistance; yet it is more abundantly pleasing to see the concurring Sentiments and Work of Those, who are so united with Prov. viii. 30, 31. Him, and have likewise infinite Perfections, appearing Mat. xii. 18. by their Discernment, Inclination, and Acting. And Phil. ii. 11, whilst all is specially to His Glory, as having such a **SON** and **SPIRIT**, and all Things by Them done in exact Conformity to His Holy Will, the Glory that so redounds to Him, is not to Him alone, but so much the more agreeable to Him, as it reflects Honour upon Those, who are so very near to Him, and unspeakably dear; for 'tis Their Glory, when they might seem equally capable of the very first Place, to be so entirely pleas'd, and so to carry in a second or third; and the **FATHER's** at the same Time so perfectly to know His own Place, and act in it so fully and highly to Their Satisfaction, and

to

Of Our Concern with the

Rev. iv. 9, to the most just and raised Admiration both of An-
 10, 11. gels and Men.

§ 2. To speak now more directly of the SON, and, chiefly, as He is related *specially* to Men; *His* Name (agreeably, no question, to His Nature) is
 Isa. ix. 6, 7. *Wonderful, Counsellor, The MIGHTY GOD, The*
 Luke i. 32, 33. *Everlasting Father* (a Father indeed to us, and) *The Prince of Peace*: But even the Name SON, and SON of GOD, is wondrously fitted both to *that Divine Nature*, with relation to which *HE is before*
 Col. i. 16, and above all *Creatures*, even the highest; they be-
 17. with ing all created not only *BY Him*, but also *FOR*
 Heb. i. 1, 2. *Him*; and likewise to the *Humane Nature*, which,
 Gal. iv. 4. in the *Fulness of Time*, He first had by the *Blessed*
 Luke i. 27, 34, 35. *Virgin*, through the *HOLY GHOST*, and was afterwards
 Rom. i. 4. farther declared to be the *SON of GOD*, with
 John ii. 18—22. *Power, according to the SPIRIT of Holiness, by the*
 Mat. i. 23. *Resurrection from the Dead*. EMMANUEL, *GOD with us*, plainly refers to both Natures.
 v. 21. JESUS, a Saviour, more directly signifies His great Office; as the MESSIAS, or CHRIST, the Anointed, speaks His Designation to it, and Qualification for it; and LORD His Authority in it. Whether both the Natures together, or which of Them is referr'd to in this or that Text, commonly may be determin'd by the Circumstances of the Place it self, or what is there said of Him, with what is elsewhere revealed of His Divine Nature, or known of the Humane: As, when we are
 Luke ii. 52 told that *Jesus increased in Wisdom and Stature, and in Favour with GOD and Men*, we know this is to be understood of the SON of GOD, only as
 John viii. 58. He was Man; and when He says, *Before Abraham was I AM*, that He must mean, *I, as GOD*, or
 Exod. iii. 14. as the *WORD*, who was in the Beginning with GOD, and was GOD. Christ Jesus as *The Man*, who is peculiarly fitted and furnish'd for the Purpose, ap-
 2. pears

FATHER, SON, and SPIRIT.!

appears to have a Concern with Creatures below us, and those above us too; not only as they were all *John i. 1, 3* made by His superior Nature, and are upheld by the *Heb. i. 2, 3.* Word of His Power, but likewise as *All Things, both Eph. i. 10.* which are in Heaven and on Earth, are to be gathered together in one, in or through *CHRIST, who is Head v. 20—22.* over all Things to His Church. But even thus it ap- *1 Cor. xv. 25.* pears that He is more peculiarly concern'd with Men, and for them, having Power given Him over *John xvii.* all Flesh especially, that He should give Eternal Life *2, 3.* to as many as the *FATHER* (the Only True *GOD*, in Opposition to all that by Nature are no *Gal. iv. 8.* Gods) has given Him. And in order to this,

1. He reveals *GOD*, and the Things of *GOD*, in such Manner, and so far, as He sees needful and fit for us: Something of this, before His Incarnation, He had done by His *SPIRIT* in the Prophets, *1 Pet. i. 9,* not so much for themselves, as for us, who were to *10, 11, 12.* have them farther opened by the Gospel, through a more plentiful Effusion of the *HOLY GHOST,* *John vii.* when our Saviour should be glorify'd in His Resur- *39.* rection, but especially after His Ascension. It is re- *xx. 22.* markable, that He charg'd the three Witnesses of *Acts i. 4, 8.* His Glorious Transfiguration, to tell no Man of it, *ii. 1—4.* 'till He were risen from the Dead. And, at last, He *Mat. xvii. 1—9.* told His Disciples, *I have yet many Things to say John xvi.* unto you; but ye cannot bear them now: Howbeit, when *12—14.* the *SPIRIT* of Truth is come, He will guide you into all farther Truth, that is needful and fit to be so communicated: —He shall glorify *ME*, &c. and this He began remarkably to do, when even Thomas was enlighten'd, and excited to say to *JESUS*, as in a Transport of Admiration and Joy, *My LORD,* *John xx;* and *my GOD*; and Peter, with such Vehemence *28.* and Assurance, *LORD Thou knowest all Things, Thou John xxi.* knowest that I love Thee. But before our *LORD* *17.* had seen fit expressly to reveal it to His Disciples, that there was with *GOD*, in the Beginning, the *WORD* *John i. 1, 2*

G

who

- John i. 1, *who was GOD*; and that this *WORD* was made
 2, 14. *Flesh*; He may well be thought, sometimes, at least,
 to speak to *them* of *GOD*, or of the *FATHER*
 as *GOD*, and likewise of the *SON*, agreeably
 to the Notions they then had of *Them*, when those
 were right, so far as they went; as, for Instance, that
 Lukexxiv *JESUS* was (a Man *) a Prophet, mighty in Deed
 19. and Word before *GOD*, and all the People; that He
 Mat. xvi. 16. was the *CHRIST* (the Anointed, the *MESSIAS*)
 John i. 41. the *SON* of the Living *GOD*, who was born of
 Luke i. 27. the Blessed Virgin, and had the *SPIRIT* of *GOD*
 34, 35. descending and remaining on Him; but, it seems, that
 John i. 33. even Peter, who had newly made so glorious a Con-
 34. fession, did not consider Him as *GOD*, when he
 Mat. xvi. 22. took Him, and began to rebuke Him: The Disciples
 rightly conceiv'd the *FATHER* of our *LORD*
 to be *GOD*, but appear'd not then to know that
 He has the *WORD* and *SPIRIT*, who are *GOD*
 together with Him: Therefore, when our Saviour
 Mark xiii. 32. says to them, *Of that Day and Hour knoweth no Man,*
 no not the Angels which are in Heaven, neither the
 Mat. xxiv. 36. *SON*, but the *FATHER*, My *FATHER* only,
 He might well look upon it to be sufficient for them,
 at that Time, however, to understand Him, as if He
 had said, *GOD* only knows it, and not the *SON*,
 to whom you apprehend *GOD* may reveal what
 He does not to the Angels: Nor did our *LORD*
 think fit then to instruct them farther in the Know-
 ledge of Himself, or of His *FATHER*; but
 rather to leave what *Intimations* He had given, or
 might give them, to be more fully explain'd by the
 John xiv. 26. *SPIRIT*, who was to teach them all Things, and bring
 xvi. 14, 15. all Things to their Remembrance; to glorify the *SON*,
 and His *FATHER* together with Himself, in
 receiving of our Saviour's, and shewing to them. And

* ἄνθρωπος Περσίτης.

as *The Great* PROPHEET thus reveals GOD, and what concerns us with relation to Him, so,

2. He as Our *Great* HIGH-PRIEST reconciles ^{Heb. v 1—10.} us to GOD, being the One and Only MEDIA-TOR, betwixt Him and us, who is every Way qualify'd and call'd: As *Man* He is nearly related to ^{1 Tim. ii. 5} us, and has, in that respect, a Title to REDEEM ^{Lev. xxv. 25.} us from the Curse of the Law, and from all Iniquity, ^{Gal. iii. 13, 14.} and being also more than a Creature, could do it by ^{Tit. ii. 14.} His most precious Blood, and perfect, willing Obedi- ^{1 Pet. i. 18, 19.} ence, unto Death, even the Death of the Cross: And ^{Phil. ii. 7, 8,} O what a Tenderness has He for us; how is He ^{Heb. iv. 15.} touch'd with the feeling of our Infirmities, and His ^{1 Tim. ii. 5} own Experience of like Temptations, though wish- ^{Heb. ii. 17, 18.} out Sin! And, as *THE* Man Christ JESUS, being ^{1 John ii. 1, 2.} related, as He is, to GOD, what a mighty pow- ^{Rom. v. 11.} erful Interest has He with GOD! And how mer- ^{Gal. v. 6.} cifully, how faithfully, does He use it, to make Recon- ^{1 John iv. 19, 20, 21.} ciliation for our Sins! So that, if any *Man* sin we ^{Rom. viii. 34.} have an ADVOCATE with the FATHER, ^{Acts ii. 36.} *Jesus* Christ the Righteous, who is the PROPITIA- ^{Psal. ii. 2, 6, 12.} TION, sufficient for the Sins of the whole World; ^{Rev. xvii. 14.} and obtains not only a Reprieve, but also a Pardon, ^{Psal. cx. 2, 3, 5, 6.} wheresoever the LORD *Jesus* Christ, and the A- ^{ii. 8, 11.} tonement He has made, is receiv'd by a Faith which works ^{Eph. i. 20—22.} by Love to GOD and *Man*. And here He does ^{Heb. i. 6,} not only intercede for us, but farther, ^{that 13, 14.}

3. As LORD and CHRIST (a LORD and King, who is specially by GOD anointed, and main- ^{34.} tain'd, *The* LORD of Lords, and KING of Kings) ^{Acts ii. 36.} He rules for GOD, and for the Good of all His ^{Psal. ii. 2, 6, 12.} willing Subjects; but to the final Ruin of those who ^{Rev. xvii. 14.} will not be reduc'd. This Kingdom and Govern- ^{Psal. cx. 2, 3, 5, 6.} ment is over all Creatures, but with a special View ^{ii. 8, 11.} to the Recovery and Salvation of deprav'd and guilty ^{Eph. i. 20—22.} Man: Even *Angels* are all of them under CHRIST, ^{Heb. i. 6,} and are ministring Spirits, sent forth to minister for ^{that 13, 14.} them who shall be Heirs of Salvation: And it is known

Rom. viii. *that all Things work together for good to those who love*
 28. *G O D, who are the called according to His Purpose:*
 This Authority seems to be more peculiarly vested
 John v. in, *THE Man Christ J E S U S*, (so related to the
 22, 27. *F A T H E R*, united to the *W O R D*, and anoint-
 Acts xvii. ed with the *S P I R I T*) and to be exercised, partly
 31. in *Humane Methods*, that are just and proper, as by
 Prov. viii. Magistrates (a), Parents (b), Husbands (c), Masters (d),
 15. &c *. but chiefly by the Word of *C H R I S T*, rightly
 Acts i. 2, 3. open'd and apply'd by Ministers (e), and others (f),
 Col. iii. 16. whilst Care is taken, that the *Rights of Conscience*,
 Rom. ii. 15, 16. His private Deputy, be not violated, or His *Prero-*
 xiv. 4, 5, 6. gative, as Lawgiver, and Judge, invaded, whether
 9, 10, 17, 18. in the first (g), or latter Way (h). The Gospel may
 Psal. cx. be call'd the *Rod of His Strength*, and as a *Token for*
 2, &c. *Him against Rebels*, how wonderfully did it bud and
 Num. xvii blossom, and bring forth Fruit at first, and still does
 8, 10. in some Measure, far beyond what *Aaron's* ever did ;
 Acts ii. O might it appear so fully as to put an *End to the*
 37, 41, 47. *Murmurings* against our *L O R D* and Saviour ! But
 iv. 4. as it was through the *H O L Y G H O S T* He gave
 vi. 7. *Commandments to the Apostles*, so 'tis through *Him* the
 Num. xvii Word must take such Effect.
 8, 10. Psal. ii. 1, 2,
 8, 10, 12.

(a) Rev. xvii. 14. Prov. viii. 14, 15, 16. 1 Pet. ii. 13, 14.
 1 Pet. iii. 22. (b) Eph. vi. 1—4. Col. iii. 17, 20, 21. (c) Col. iii.
 17, 18, 19. Eph. v. 22—25—33. (d) Eph. vi. 5—9. Col. iii. 22,
 23, 24. Col. iv. 1. * 1 Pet. iii. 22. v. 5. (e) 1 Tim. iv. 13—16.
 2 Tim. ii. 23, &c. Tit. i. 9, 10, 11. 1 Pet. v. 2, 3, 4. (f) Col. iii.
 16, 17. (g) Acts iv. 18, 19, 20. v. 35—39. xvii. 5—9.
 xviii. 14, 15, 16. (h) Rom. xiv. throughout. 1 Tim. vi. 3, 4, 5.
 Tit. iii. 10, 11. An Heretick to be, formally, rejected, seems to
 be one upon whom it is some Way prov'd, not only that he ad-
 heres to a very pernicious Error, but also that he doth it from an
 ill Motive, as in Gal. v. 2, 4, 12. vi. 12, 13. *They who cause Di-*
visions and Offences (or Scandals) contrary to received Scripture-
Doctrine, are, indeed, to be avoided, when 'tis evident they serve
not our L O R D Jesus Christ, but their own Belly, their carnal
Interests and Inclinations, however they may cover or colour
the Matter, Rom. xvi. 17, 18. But, certainly, Charges, or
Suspensions, are not lightly to be taken up, 1 Cor. xiii. 5, 6, 7.

§ 3. The

FATHER, SON, and SPIRIT.

45

§ 3. The SPIRIT has a Hand in the Works of Creation and Providence ; G O D sendeth forth His SPIRIT, they are created, and (by Him) reneweth the Face of the Earth : On the other side, The Grass withereth, the Flower fadeth, because the SPIRIT of the L O R D bloweth upon it : Surely (says the Prophet) the People is Grass. I (said the L O R D) have filled Bezaleel with the SPIRIT of G O D in Wisdom—to devise cunning Works, to work in Gold, &c. 'Tis through Him, most likely, that the handman is by his G O D instructed to Discretion, and taught, so as to be skilful and prudent in the Management of his Business. As to a Number of extraordinary Gifts, 'tis expressly said, All these worketh That One and the self-same SPIRIT, dividing to every Man severally as He will. But we would here take a more particular Notice of His Grace, and Saving Operations. 'Tis true, He was concern'd for us, in our SAVIOUR's Birth, and at His Baptism, with reference to His Temptation, His Preaching the Gospel, His Casting out Devils, His Offering up Himself without Spot to G O D, His giving Commandments and special Instructions to His Apostles ; and most remarkably as the HOLY SPIRIT has inspir'd, conducted, and super-intended the Sacred Writings, especially the Prophecies, both of the Old and New Testament : But there are also saving Works in us, which are peculiarly ascrib'd to Him, such as,

1. *Saving Illumination and Conviction* ; when we are enlighten'd by the SPIRIT of Wisdom and Revelation, of Power, of Love, and of a sound Mind, and are effectually taught, not only somewhat of the Nature, but also the absolute Need, and practical Use, of the great Things of G O D, particularly with relation to CHRIST ; and when we are convinc'd what is Sin, of how great Malignity it is in it self, and how destructive to us, if we receive not Him, who is to save us from the Dominion and Guilt of it ; but that

in

in Him, and on His Account, whom the FATHER hath accepted, and received to sit at His own right Hand, we may be accepted upon our receiving the SON, as He is appointed of GOD, to be our *Wisdom, Righteousness, Sanctification, and complete Redemption*: Lastly, That whereas He has conquer'd the grand Enemy of GOD and Man, at the Head of all His Forces, and finally will condemn him, there is in our SAVIOUR Authority and Strength sufficient for us against all His and our Enemies; but that our Condemnation must be dismal indeed, and unavoidable, if we should neglect so great Salvation, as is offered to us, but not to him.

2. *Regeneration and progressive Sanctification*; the former, when the highest Esteem of our Judgment, and the habitual Inclination of our Will, together with the main Course and Tendency of our Actions, are first turn'd from Sin, and from earthly Things, to the pleasing and enjoying of GOD, as our great Concern and Business: The latter advances by Degrees that are commonly slow, and not speedily perceiv'd by others or ourselves, as our Judgment grows more clear and settled, our Will more strongly bent and resolv'd for GOD, and the Tendency of our Actions towards Him more uniform and steady; so that forgetting (in a Manner) those Things which are behind, and reaching forth unto those which are before, we press forward towards the Mark of Perfection for the high and heavenly Prize, to the obtaining of which we are call'd by GOD, in and through JESUS Christ. To be sanctify'd wholly is what we should earnestly desire and endeavour, for ourselves and others; and it seems to consist in having all the rational Faculties of the Mind, or Spirit, all the Powers of sensible Perception and Imagination in the Soul, or Animal Part, together with all the voluntary Motions of the Body, entirely under the Conduct of Religion, for the Honour of GOD in our Salvation.

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3. *Divine Consolation and Intercession in us.* The SPIRIT has, in our Translation, the Name of *The COMFORTER*; and the Greek Word is used sometimes in that Sense, though not commonly, as Criticks observe; but it is, however, certain, that He often is a most powerful Comforter; hence we read of *the Comfort of the HOLY GHOST*, and *Joy in the HOLY GHOST*; and *the Joy of GOD's Salvation*, is represented as depending on *His Holy*, and *Free SPIRIT*. He witnesses with our Spirit, that we are the Children of GOD; and if Children, then Heirs, &c. It is He by Whom Believers are sealed unto the Day of Redemption; and He is, at the same Time, the Earnest of the heavenly Inheritance to those who are made meet for it, through Sanctification of the SPIRIT: But farther, according to the more usual Import of the Greek Word before re-ferr'd to, He is also an ADVOCATE, who helps our Infirmities, and being in us, by a special Presence and Relation, makes Intercession for us, with Groanings which cannot be uttered. But of this more afterwards, in what follows.

John xiv.
26, 27.

xvi. 6, 7, 20

Acts ix. 31

Rom. xiv.

17.

Psal. li. 11,

12.

Rom. viii.

16, 17.

Eph. iv. 30.

i. 13, 14.

Col. i. 12.

1 Pet. i. 2, 4

Rom. viii.

26.

What has been offer'd, in the foregoing Section and this, may lead us to see, though but darkly, and in part, how great and glorious They are, whom we have consider'd, as we could, in Themselves; how awful, yet how gracious in their Ways, towards us especially: Must we not then think of paying our Homage, and making some Returns of Thanksgiving and Praise, of Love and Service? And as all Good is from the FATHER, through the SON, by the SPIRIT, are we not continually needing farther Supplies from, and through, and by, the same kind Hands? Now we are instructed, that our Way of Access, whether to render what we can, or to receive what we want, is by the SPIRIT, thro' the SON our Saviour, to the FATHER of Mercies, and GOD of all Comfort. And in thus coming

1 Cor. xiii

9—12.

Psal. ii. 12.

cxvi. 12,

&c.

Eph. ii. 18.

2 Cor. i. 3,

21, 22.

Of Our Concern with the

coming we may see yet more of **GOD** in each of
 Heb. iv. 13 the Blessed **THREE**, with whom we have to do,
 Eph. vi. 18 not only in all the Kinds and Parts of Prayer, but
 1 Tim. ii. also in Hearing, Reading, Singing of Psalms, Bap-
 1. tism, the **LORD**'s Supper, the Exercise of Disci-
 Mat. xviii. pline, and whatever else may be done to the Glory of
 15, 16, 17. **GOD**: For in this Way we are directly led to con-
 1 Cor. x. 31 sider Each of Them as every where present, as every
 way sufficient for what more specially belongs to
 Him, and, at the same Time, as being equally wil-
 ling and inclin'd to do it.

An affronted Sovereign, who would graciously
 condescend to be approached by a Rebel, might yet
 insist that he be instructed and form'd, introduc'd,
 and more immediately govern'd by such as are ap-
 pointed, and suitably qualify'd: Man, who has re-
 volted from **GOD**, and specially from the **FATHER**, must return, as He appoints, through the
 Mediation of the **SON**, or **WORD** made *Flesh*,
 by the Guidance and Influence of the **HOLY**
SPIRIT.

§ 4. We must return by the **SPIRIT**: Without
 Him we might be carry'd by the evil Spirit, and
 Heb. iii. 12 our own evil Heart of Unbelief, to call, or count, Him
 1 Cor. xii. accursed, whom **GOD** hath sent to bless us in turning
 3. every one of us from our Iniquities; nor can we say,
 Acts iii. 26 that Jesus is the **LORD**, receiving Him as ours,
 1 Cor. xii. but by the **HOLY GHOST**; or, in a right Man-
 3. ner, cry **ABBA, FATHER**, without the **SPIRIT**
 Rom. viii. of Adoption: But in order to this we should consider
 19. Him as being,

1. Every where present, and ready at Hand to do
 for us, or in us, what specially belongs to Him.
 That a Spirit may be where Body, or another Spirit,
 John iv. is, Reason allows, and Scripture assures us, when
 24. **GOD**, Who is **A SPIRIT**, says, *Do not I fill*
 Jer. xxiii. *Heaven and Earth?* yet He does not exclude either
 24. Spirits above, or the Souls of Men, or even their
 Heb. xii. Bodies
 22, 23.

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Bodies here below. Many, both *Jews* and *Gentiles*, Eph.ii.18.
 have at once, actually, *had Access* by One SPIRIT
 to the FATHER: And to Him every One may
 say with *David*, *Whither shall I go from thy SPIRIT?* Pſal.
 Where-ever we go *that Hand* can lead and hold us. CXXIX.
 To every One He is really present and can manifest 7—10.
 Himself, as He pleases, by His powerful Operation, Acts.ii.2,4
 outwardly, to the Senses, or inwardly, to the Mind, iv. 31.
 whether in miraculous Gifts, or the saving Graces of 1 Cor.xii.
 Repentance, Faith, Love, &c. or in the Motions 3, 7—11.
 and Influences, which have a Tendency towards Luke viii.
 them, and some Resemblance of them: All these 15.
 imply the Presence of the SPIRIT; but even Mark iv.
 when He is not so perceiv'd, He is yet near at Hand, 16—19.
 to assist us; and in *His inspired* Word is continually Heb.iii. 7.
 bespeaking us for GOD, and presenting Himself
 not only to our View, but also within Reach, as a
 Guide and Helper who is,

2. *Every way sufficient*, to do both for us, and in
 us, what is needful and proper on His Part. The
 SPIRIT has various *Gifts* to be bestow'd, as He 1 Cor. xii.
 sees good, on others for our Service; and also *Grace* 3, 4, 7, &c.
 to answer our Desires and Endeavours for them;
 where and so far as He sees fit. He can also *thoroughly* 2 Tim.iii.
furnish us unto all good Works, incumbent on us; and 15, 16, 17.
especially make us wise to our own Salvation, through 2 Pet. i.
Faith which is in Christ JESUS, by the Scriptures. 19—21.
 which the HOLY GHOST has *inspir'd*, and Heb.ii.3,4
 abundantly *confirm'd*. He can enlighten and incline
 us practically to acknowledge that *JESUS is the* 1 Cor.xii.
LORD; as also *to know* and improve, to saving 3.
 Purposes, *the Things that are freely given to us of* ii. 10, 12.
GOD; and even His *Depths*, as far as may be re-
 quisite for us. He perfectly knows, not only what
 we are, better than our own Spirit does, and what is
 needful or convenient for us, but also what *GOD*
may see fit to bestow; and can fully *help our Infirmities*, Rom.viii.
where we know not what to pray for, as we ought. He 26, 27.

H

can

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can give us the Disposition of Children; and a good Assurance of our Interest in G O D, when this may be for His Glory and our Good. By the S P I R I T Eph.iii.16 we may be *strengthened with Might in the inner Man*, so Isa. xxvii. as to *take hold on the Strength of G O D*, that we may 5. *wrestle with Him by proper Arguments*, and, as Ja- Gen.xxxii *cob, not let Him go except He bless us*, either with 26. *what we ask, or what He may see better for us.* Zech. xii. *The S P I R I T of Grace and Supplication* can help us 10. *to mourn for our Sins*, as having been the Death of Luke i. *our Saviour.* He can also inspire us with Thank- 41—45. *fulness and Praise*, and give us a very tender Con- 67—79. *cern for all our Fellow-Members*, and even for all ii. 25—32. *Men*, according to the Exhortation He hath given 1 Cor. xii. *us by the Apostle*: Nor is the S P I R I T of G O D 13. *any Way farther limited than by His own Holy Will*; 1 Tim. ii. *and as we have seen Him here, and § 3, to be every 1—4. way sufficient, so it may be fully depended on, that 1 Cor. xii. He is,* 7.

3. *Equally willing and inclin'd to help us.* He is by 2 Tim. i. 7. *His assured Title and Character, The S P I R I T of L O V E*, as well of *Power*, and of a *sound Mind*; nor can be reasonably supposed wanting in *Good Will* towards Men, when He produces in us its different Gal. v. 22, *Kinds and Branches, such as Love, Peace, Long-suffer-* 23. *ing, Gentleness, Goodness, and Meekness*; and will have v. 25, 26. *us, if we live in (or by) the S P I R I T, to walk in (or agreeably to) the S P I R I T, not provoking, or envy-* *ing one another.* Whilst He is by no means to be Acts viii. *purchas'd with Money, He most freely bestows Him-* 18, 19, 20. *self*; and is ready, as being unspeakably good, to lead Psal. li. 12. *Men into the Land of Uprightness.* If we shall not cxliii. 10. *obstinately resist, and quench His Motions, by the* Acts vii. 51 *Word, or agreeably to it, by Providence, by Mi-* 1 Thel. v. *nisters, and others, or by Conscience, and His own 19. more immediate Suggestions, He is unquestionably ready to assist our Endeavours, to carry them on, and carry us through to G O D; would we but at His*

Reproof

FATHER, SON, and SPIRIT.

Reproof turn our Eye to the diligent Reading of See Prov. i. 22, 23, &c.
 His Word, our Ear to hear it attentively, our Thoughts and Discourse to call it over, our Hands to what is good, and Feet from ill or vain Company and Courses, G O D would even pour out His S P I R I T, and make known His Words unto us, in their convincing, converting, confirming, and comforting Power : Then should we receive the Promise of the S P I R I T through Faith, so as to have Him dwelling in us, and abiding with us, by an unchangeable Covenant, to teach and conduct us, at all Times, and in all Things, especially when we have to do more immediately with G O D. How carefully should we avoid whatever has any Tendency towards the Blasphemy against the H O L Y G H O S T, representing Him as an evil Spirit, in His evident Operations for the Confirmation of the Gospel ? A most horrid, complicated Sin, which, through the S P I R I T, strikes likewise at the F A T H E R and the S O N, and is never to be forgiven ; but, surely, whatever it be, it cannot be justly charg'd, where there is the utmost Dread and Abhorrence of any Thing like or tending towards it. But to proceed, Gal. iii. 13, 14. Rom. viii. 9, 11. John xiv. 16, 17, 26. Isa. lv. 3. Rom. viii. 14. Mat. xii. 24—32. Mark iii. 22—30. Heb. x. 26—29.

§ 5. Our coming to the F A T H E R must be through the S O N, as our Saviour : Though a Criminal should sincerely repent, and bring a Petition perfectly well drawn, together with the best Security for his future good Behaviour, yet he might still need to be likewise fitly recommended and introduc'd. The Great Governor of the World would have a double Provision for the Honour of His Laws and Government, not only that of the willing Submission and sincere Obedience of His recover'd, and new-created Subjects, yielding themselves, after all, to Death, as the Wages of Sin, yet with a Prospect of Eternal Life ; but also that of His Eternal, Uncreated S O N, freely taking on Him the Form of a Eph. ii. 10. Rom. vi. 17—23. Phil. ii. 7, 8 Servant, and the Likeness of (sinful) Men, that in

our Nature, He might yield a sinless, and meritorious Obedience unto Death, though altogether undeserved, and even *that* of the Cross, a Death so painful, shameful, and accursed; when He (*His own self*, great and good as He was) bare O U R Sins in *His own Body on the Tree*, that we being dead to Sin should live to Righteousness. Here GOD shew'd His just Abhorrence of Sin, and what impenitent Unbelievers are to look for; when His SON was to die for Sin, that we might die to it; And if such Things were done in the green Tree, what shall be done in the dry? But, at the same Time, He has also shew'd His Love to what is right and just, when His own SON must die, *that we might live to Righteousness*; and that for this He is so justly and gloriously rewarded, not only in His own Person, but also in His Followers. And now, as the FATHER is the faithful Guardian of the Rights belonging to the Ever Blessed Trinity, He will have not only His HOLY SPIRIT, our Sanctifier, own'd and honour'd, as we have seen, in our coming by Him, but likewise the SON, our Saviour, in our coming through Him, as being also,

1. Every where present, tho' not by His Humane Nature, which the Heavens must receive, and retain, until the Times of Restitution of all Things, yet by That of the Eternal WORD. Thus He is at hand to act with, as well as by the SPIRIT; and has promis'd that He Himself will be with those, whom He appoints to teach and baptize, *alway, even unto the End of the World*. By His Divine Presence He was in Heaven whilst His Humane Nature was on Earth; and hath said, *Where two or three are gathered together in my Name, there AM I in the midst of them*: Though He well knew that, as Man, He should, for so many Ages, be as far off from them, as the highest Heaven from this Earth; but still the One Mediator betwixt GOD and Men, is, by the

Heb.xii.2.

Gal.iii.13.

1 Pet.ii.24

Luk.xxiii

31.

Phil. ii.

9—11.

Rom.viii.

1, 14, 17.

Acts iii.

21.

Mat.

xxviii.19,

20.

John iii.

13.

Mat.xviii.

20.

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the Uncreated WORD, every where with us, to receive our Addresses to GOD, and, at the same Time, with HIM, to present them; so that the Apostle might well say, *I will that Men pray EVERY WHERE, lifting up Holy Hands, without Wrath and Doubting*: Nor can we justly doubt of Success, when, by a Faith that works by Love, we come through Him who is,

Gal. v. 6.

2. *Every way sufficient, and fit.* This may appear by what has been already said of Him, Sect. II. § 5. 1, 2, 3, and in this Section, § 2. 1, 2, 3. We shall therefore here take only a very brief and summary View, of His being fully qualify'd as our Mediator and Saviour. Now He is nearly related both to GOD and Man; intimately acquainted with the Nature and Concerns of each, and thoroughly well affected to both: And as He is most graciously by GOD appointed, so He is most highly fit to be by Man accepted, who has not only so deep and tender a Concern for us, but, at the same Time, an Interest so very great and immoveably fix'd with Him, whom we have heinously offended, and with whom we have specially to do, in Affairs of infinite and eternal Consequence to us, and that are entirely in His Hand. What our Saviour was in Himself, or in His Circumstances was appointed by the FATHER, and agreed by the WORD and SPIRIT; and so was likewise whatever He either deliver'd, or said; perform'd, or did; permitted, or endur'd; and, indeed, the whole Conduct of the Man Christ Jesus, who consented and submitted upon Considerations highly pleasing to GOD, and being united as He is with the Eternal WORD, was in all accepted, as restoring That Honour to the Divine Laws, which He took not away, but We; and also securing it for the future. His Acceptance has been abundantly shew'd, not only in His being rais'd from the dead, and so highly exalted in Heaven, but likewise own'd and

Mat. i. 23.

Prov. viii.

4, 31, &c.

Luke xiii.

34, 35.

xix. 41.

Rom. iii.

9—19.

Dan. iv. 35

v. 23.

Heb. x. 5,

6, 7.

Luke i. 35

John i. 33.

xii. 49.

x. 18.

viii. 29.

xvii. 1, 2,

19, 24.

Psal. lxi.

4.

2 Cor. v.

14, 15, 21.

Rom. i. 4.

Phil. ii. 9.

10.

1 Tim. iii.

glo- 16.

Of Our Concern with the

glorify'd in the wonderful Success of His Gospel here on Earth. Nor does the FATHER consider what His SON condescended to *be, and do, and suffer*, as
 John i. 16, an *Equivalent*, only for what *some* of Mankind should
 17. have *done, or suffer'd*, but even as being (if we may so speak) *Omnivalent*, a Satisfaction and Ransom of infinite Value, such as might and would answer for
 John v. 40. all Men; were they but *willing to be deliver'd in GOD's Way*, from their vast Debt to the Divine Justice, and wretched Slavery to Sin and Satan;
 Prov. i. 23. nor should any Man doubt of the SPIRIT's Readiness to assist his Endeavours that He may be *so*,
 Sec § 4. 3. even those which he is capable of using, by the Help he now has, or may have: Since the LORD
 I Tim. ii. Jesus *has given himself a Ransom for all Men*, and
 6, 7, 8. *this*, together with GOD's Acceptance of Him, is
 Rom. viii. undeniably *testify'd*; so that our Saviour's Intercession may well be depended on as prevailing, and He
 34. *is able to save them to the uttermost, who come to GOD*
 Heb. vii. *by Him, seeing He ever lives to make Intercession for*
 25. *them*; nor only so, but *can even Himself do what-*
 John xiv. *ever they ask in His Name*, and has over and over
 13, 14. *assur'd us that He will*, being fully sure of His FATHER's Consent, *who is highly glorify'd in having such a SON as is not only able, but likewise,*

3. *Equally willing, and, indeed, strongly inclin'd to do for us what may farther belong more immediately to Him. For this, we have not only His well-consider'd and repeated Word, who is the Faithful Witness; but together with it all He hath so willingly done and suffer'd for us already, who could not bear to be dissuaded from dying, the Just for the Unjust, that He might bring us to GOD: And will He not now gladly recommend and introduce us to Him?*
 John xiv. 13, 14. 'Tis true, that our Saviour, as being truly Man,
 vi. 37. had a sinless Aversion to the bitter Cup He was to
 Rev. i. 5. drink, in His being so judg'd, and affronted, condemn'd,
 Mat. xvi. 21—23.
 I Pet. iii. 18.
 Mat. xxvi. 38, 39, 42.

FATHER, SON, and SPIRIT.

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demn'd, and crucify'd ; and in such Circumstances,
 not only deserted by His Followers, but, in some
 respects, forsaken even by His heavenly Father :
 But *that* Aversion was over-power'd by the far higher Mat. xxvi.
 Regard He had to the *Will of GOD*, and the *Salva-* 42.
tion of Men : And must He not now desire to see of John x.
the Travail of His Soul ? After all He hath done and 15—18.
 suffer'd for our Salvation, should we not do Him the Isa. liii. 11.
 Justice easily and stedfastly to believe His Readiness
 to present our Persons and Performances with *much* Rev. viii.
Incense of His own meritorious Obedience, so re- 3, 4.
 commending us and our Homage to His FATHER's
 Acceptance ? As also that He is most willing to im-
 part of the *SPIRIT* given to Him not by Measure ; John iii.
 to be our *Advocate* in Heaven ; there to prepare a 34.
 Place for us ; thence to come again and receive us 1 John ii.
 thither ; in a Word, to do every Thing that remains 2.
 to be done by Him for us. John xiv.

O were we but as willing to receive Him, as He is 2, 3.
 to give Himself to be our *Wisdom, Righteousness,* John i. 12.
Sanctification, and Redemption, then we might come 1 Cor. i. 30
 through Him, as Children, by *One SPIRIT* to
 the FATHER. And our Approaches are to be
 peculiarly made,

§ 6. To the FATHER, who is *pecially* to receive
 us, and answer our Addresses ; to accept and reward
 all our Service, in whatsoever Way, whether more
 immediately to GOD or Man, particularly the
 Honour done to His SON and SPIRIT, in our
 coming through the One, and by the Other, as we
 have seen. Now the great Thing we have to seek
 from Him, is, *the peculiar Favour He bears to His* Psal. cvi.
People,—*that we may see the Good of His chosen* ; and, 4, 5.
 in Order thereto, an Interest in His Beloved SON,
 together with the Gift of His HOLY SPIRIT :
 That we may obtain these inestimable Blessings, we
 must come to the FATHER as being also,

1. Every

Of Our Concern with the

1. *Every where present, together with His SON*
 John xvi. 32. *and SPIRIT, I am not alone (said our Saviour, when He was to be left by His Disciples) because the FATHER is with Me, and was, even when*
 Mat. xxvii 46. *GOD withdrew His more sensible, comforting Presence; for CHRIST could then say, FATHER,*
 Luke xxiii. 46. *into thy Hands I commend my Spirit, as to one ready at hand to receive His departing Soul: And the*
 Heb. ix. 14. *Eternal SPIRIT was likewise present, through whom He offer'd Himself without Spot to GOD.*
 Jer. xxiii. 24. *Though the FATHER specially shews His Glory in Heaven, yet He fills Heaven and Earth, and is*
 Psal. cxlv. 18. *graciously nigh to all who call upon Him, and worship Him in Spirit and Truth. His Presence with what of*
 John iv. 23. *His SPIRIT extends to all Places, and Their*
 Psal. cxxxix. *Observation to all Persons and Things. The FATHER is likewise,*
 1--7--13. 2. *Every way sufficient. He has with Him the*
 John i. 1, 2. *other Two, who are (in a manner to us unsearchable) One with Him, One JEHOVAH, One*
 Gen. i. 2. *LORD: Whatever They more immediately do, as the WORD and SPIRIT, He does by and*
 Mark xii. 29. *with Them, and is therefore said to have Visited and REDEEMED His People, and to have BE-*
 Luke i. 68, 69. *GOTTEN them again unto a lively Hope: Nor did He properly need the Concurrence of the SON*
 1 Pet. i. 3. *and SPIRIT in either of those Works, but it was pleasing to Him to have Theirs, as also for Them to have His, though sufficient of Themselves: But Their Conjunction, in a most becoming Order, may well give a farther Beauty and Glory to Their*
 Job xlii. 2. *Acting. As to what appears more peculiar to the FATHER, or to be His more immediate Province, we may be sure He is every Way abundantly qualify'd for it, Who can do every Thing, and from*
 1 Pet. i. 13--16. *Whom no Thought can be with-holden; Who being Himself in all Respects Holy, will have us to be holy in all manner of Conversation; who is exactly just, and*
 the

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the Justifier of him, whosoever he be, who believes in Rom. iii. 25, 26.
J E S U S; and, finally, who is *merciful, and gracious,* Exod.
long-suffering, and abundant in Goodness and Truth; xxxiv. 6.
 and has given the strongest Assurance of heavenly Heb. vi. 10.
Glory to Believers: Surely, we should come with 17—20.
 raised Expectations, to this **FATHER of Mercies,**
 and **G O D of all Comfort,** who is not only thus able 1 Cor. i. 3.
 and engaged, but also,

3. *Equally ready and inclin'd to do for us, exceed-* Eph. iii. 20
ing abundantly above all we ask or think; who even Isa. xxx.
waits that He may be gracious, and will be exalted that 18.
He may shew Mercy. He, therefore, *exerciseth loving* Jer. ix. 24.
Kindness, Judgment, and Righteousness, in the Earth,
because in these Things He delights; and is readier to
give His HOLY SPIRIT to them who ask Him, Luke xi.
than Parents to give good Things to their Children: 13.
 And having already, unask'd, given *His Only Begot-* Rom. viii.
ten SON to die for us, how shall He not with Him 32.
also freely give us all Things? Nor need the **FATHER**
 be importuned for us by the **SPIRIT**, or the **SON**,
 but as He well *knows their Mind*, and that it fully ver. 27.
 agrees with His own Good-Will towards us, so He See John
 readily concurs. xvi. 26, 27.

If, after all, it should be objected, That Our
L O R D Himself, in the Prayer which commonly
 bears His Name, sends us more immediately to the
FATHER: 'Tis granted, that He is, indeed,
 the *special Object* of our solemn Addresses to **G O D**; Mat. vi.
 yet the **SON** and **SPIRIT** are honoured together 9—13.
 with Him, when He is thus address'd, who as He is
G O D in Conjunction with Them, so He is like-
 wise, together with Them, **O U R FATHER** in
 Heaven, who has made us, as we have seen, § 1. 2. Gen. i. 26.
 yet we may be directed specially to Him, as the first
 Mover, even whilst the Compellation it self, **O U R**
FATHER, may mind us of Those who are so re-
 presented in Scripture, and are to partake with Him, Isa. ix. 6.
 in the Satisfaction and Glory of having *His Name* John iii. 8
 hallow'd,

hallow'd, *His Kingdom come, His Will done on Earth, as in Heaven*; and likewise in that of our being fed, *that we may live also to the SON, and sow to the*
 2 Cor. v. 15. *SPIRIT*; that through His Operation, and Our
 Gal. vi. 8. Saviour's Merit, we may *forgive, and be forgiven*;
 Mat. vi. 14, 15. as also that Their Interest and Influence, with the
 2 Cor. xii. FATHER's Goodness, may prevent our being
 7, 8, 9. led into Temptation, or, however, secure our being
 2 Tim. iv. deliver'd from the Evil One, the Evil of Sin it self,
 16, 17, 18. and its evil Consequences: And sure we must re-
 joyce that the Kingdom, Power, and Glory, is in
 the FATHER's Hand, for the Honour and Sa-
 tisfaction of the SON and SPIRIT, together
 Rev. iv. 9, 10, 11. with His own; and for the common Good, especi-
 1 Cor. xi. ally *that of His Church*. I say not that the Disci-
 3. ples were at first instructed so distinctly to conceive
 of the LORD's Prayer; but we may now well
 know, we cannot call GOD, *OUR FATHER*,
 Rom. viii. in the highest and happiest Sense, but *by the SPI-*
 15. *RIT of Adoption*, and are the Children of GOD
 Gal. iii. by Faith in Christ JESUS. It is to me no little
 13, 14, 25. Pleasure to think, That they who are for coming to
 the FATHER, through the SON, by the SPIRIT,
 do, I conceive, virtually, implicitly, and in Fact,
 own the Two latter as GOD, together with the
 First, though, perhaps, they may not speak or think
 of Them just as we do: And, surely, they who thus
 Acts x. 35. *fear GOD, and work Righteousness*, are accepted
 with Him, and are not to be rejected of Men, tho'
 they should appear to us mistaken. And it may,
 however, be hoped, that all will fall in with what is
 here offer'd in the Close.

§ 7. What has been laid before us, should, in Reason, lead us to the following general Improvement. And,

1. Earnestly to desire and endeavour to maintain what Acquaintance we now have, or may come to have with GOD, and with the FATHER, SON, and

and SPIRIT, and to carry it as far as we can in such a Subordination and Subserviency to practical Religion, that *no* other Duty be neglected, but *all* thereby promoted. Under this Limitation, with this fixed Aim and Resolution, we should *read* and carefully *review* what is here, or elsewhere, offer'd, with Relation to Them, diligently *searching the Scriptures*, to see *whether those Things be so*; that our Faith may not stand in the Wisdom, or Words, of Men, but in the Power of GOD; which may be expected to attend His Word. And thus likewise we may better understand, and have in Readiness for Use, what is offer'd to shew the *Uncreated Being*, and *Creating Power*, with other *Divine Perfections* of the *Sacred Three*. But to improve our Acquaintance with GOD, we should carefully observe what is farther to be seen of Him in the Wisdom, Power, Holiness, Justice, Goodness, and Truth, communicated to Creatures, whether by the first or new Creation, and what of those is exercis'd towards them in the ordinary Course of Providence, or in extraordinary Cases; particularly what is farther attributed in Scripture to the SON and SPIRIT, with Relation to the Make or Management of created Beings. On both Accounts we should converse much with the *written Word*, which will lead us to see GOD and Them, as being so discover'd; this, *GOD hath magnified above all His Name*. Here we should more especially consider Christ, and GOD as manifested in His Flesh; and the Scriptures of the Old Testament are to be searched, as they which testify of Him, not only in a Number of Prophecies, together with the more noted Types and Prefigurations of Him, but also in divers other less observed Passages, that may well serve to mind us of Him, and give us some farther Acquaintance with Him, if we shall compare them with what is more directly said of Him in the New Testament.

Mat. vii.
21, &c.
xxviii. 19,
20.

Acts xvii.
11.

1 Cor. ii.
4, 5, 13.

See
Psal. viii.
xix, civ, cv,
cvi, cvii,
cxlv,
cxlviii.

Psal.
cxxxviii. 2
1 Tim. iii.
16.

John v. 39.
1 Pet. i.
10, 11, 12.
2 Pet. i.
19, &c.

See
Heb. iii.
1—6.
iv. 8, 14.
v. 1—10.
vii. 1, &c.
x. 1, &c.

Rom. x.

9. 10.

Phil. ii. 11.

Mark ix.

38—42.

Phil. iv. 8.

1 Cor. ii. 10

Rev. i. 6.

v. 12, 13.

Job xiii.

7—11.

2. To acknowledge what we do, or may come to see of Them, and have received from Them, with Praise and Gratitude, in all the Ways which are expressly appointed, or may justly be expected from us; tho' not in any which would dishonour or displease Them. But who can reasonably say, That inherent Perfections do not deserve to be own'd and honour'd, even though they were certainly derived, and held by the mere Will and Pleasure of GOD? How much more when that cannot be proved, without pretending to a more particular Insight into those *deep Things of GOD*, than the Expressions of Scripture, such as, *Begotten, Proceeding, &c.* were intended to give us; when a more general Sense of them may be sufficient for us. And can it be justly thought that *Thanks* are not due to a Benefactor, because he gives nothing but what he had first received? But, especially, when that cannot be made out, in the Case now before us, from Scripture, without adventuring to give some more particular Explication, which it does by no means warrant. In short, We are not to say any Thing greater of any, or even all of the *Sacred Three*, than what is some Way *certainly* reveal'd: What may seem *probable* to us, is not therefore to be fixed, even in our own Minds, as an *Article of Faith*, much less to be given out, and insisted on, as such. And sure we should not speak or hold what would lessen any One of Them, though it were to greaten another, without undeniable Evidence.

3. To be affected and act suitably to what we are acquainted with, and do acknowledge of Their Perfections. The great Discovery of GOD, and of the FATHER, the SON, or WORD, and the SPIRIT, to Men, is IN *The Man Christ Jesus*, and WITH and THROUGH *Him*. He is *The* visible, or intelligible, *Image of the Invisible GOD*, who is, in *Himself*, Incomprehensible to us. 'Tis true, we cannot

not

FATHER, SON, and SPIRIT.

not now see and converse with *Christ* in His *Flesh*, or Humane Nature ; nor would *that* duly affect our Hearts, or influence our Lives, unless the **FATHER**, through the Eternal **WORD**, and by the Operation of the **SPIRIT**, *shined in our Hearts to give the Light of the Knowledge of the Glory of GOD, in the Face, or* 2 Cor. iv. 6.
Person, of Jesus Christ. And surely we may and Luke i.
should believe, even as if we heard Christ speak, and 1-4
saw Him act ; since the Report of the Gospel had at 1 John i. 1.
first abundant Evidence, and is farther confirm'd, as Heb. ii. 3, 4
having born the Trial of so many Ages, and of such
Opposition. We should then *set the LORD always* Psal. xvi. 8.
before us, as being evidently in and with the Man
Christ Jesus : This should both awe and excite us, as
if with our bodily Eyes we could see the Invisible
FATHER, WORD, and SPIRIT, all *Three* at once Luke v.
intently looking, not only upon our outward Beha- 22.
viour, but also into our Thoughts, and the most se- vi. 7, 8.
cret Inclinations of our Heart : We should, there- Rev. ii. 23.
fore, earnestly pray, and wait in the Use of all ap-
pointed Means, that we may be help'd to observe the
real, tho' invisible Presence of GOD, who in Christ,
and with Him, thus observes us, and that we may be
affected with it, as Thomas was, when He cry'd out,
My LORD and my GOD ; and let us ever bear in John xx.
Mind what our Saviour, thereupon, said to Him, Be- 26-29.
cause thou hast seen Me, thou hast (thus, rightly in-
deed, tho' too slowly) believed : But still more Blessed
are they, who have not seen and yet have believed.

What the *Divine Wisdom* speaks in the written Word, and what is *certainly* agreeable to it, should be to us, in a Manner, as if we heard **GOD** *in and* 2 Cor. v.
with Christ, more immediately speak it ; and is to be 20.
taken and submitted to, as a sure Direction, and bind-
ing Rule, for our Thoughts, Words, and Actions,
as from Him who is our undoubted LORD, and John xxi.
perfectly knows all Things. And He who has bid us 17.
be wise as Serpents, but harmless as Doves, has led the Mat. x. 16

Way

Of Our Concern with the

Mat. xxii. Way in His own Conduct, as might be shewn in ma-
1, 16, 23, ny Instances.
34, 42, 46.

The *Divine Power* should so command our *Fear* to offend, and *Trust* in the Way of our Duty, as if we saw GOD in and with Christ casting out Devils, raising the dead, or, at least, healing the sick, and had the *Centurion's* just Apprehension, that He could work even by His Word, without giving His bodily Presence, or Attendance.

Mat. xvi. *Divine Holiness* should so engage our *Reverence*,
16—19, and *Care* to comport with it, as if we heard GOD
21—23, in and with Christ so sharply reprimand *Peter* (tho' so great a Favourite as he then appear'd to be) for his *unholy* dis-relishing what the *Holy GOD* requir'd, and had resolv'd upon, to shew His Hatred of Sin, and to abolish it. Of this *Peter* himself had afterwards a much better Apprehension, when he did not dare, nor could be drawn to vouch farther, or otherwise, for himself, than by a repeated Appeal to our Saviour, *Thou knowest that I love Thee*; as if he had said, that I love Thee truly, tho' not yet so well as I ought, and would.

John xxi. 15, 16, 17.

Divine Justice and Righteousness, in the Government of the World, is by us to be willingly submitted to in all GOD Himself does, and comply'd with in all He requires of us, as being, on both Parts, altogether just and right. This we should the rather do, when 'tis more immediately GOD

in Christ, who governs with an Hand so gentle, in
Psal. cxlv. 17.
cxix. 128. Comparison of what strict and rigorous Justice might do; much like to what our Saviour did, whilst here on Earth, when He drove the Sellers and Buyers out of the Temple; nor could His Enemies tax Him with Injustice, or Severity, in this; even they only question'd His Authority; but we may be well assur'd, that *The Man Christ Jesus* had, and has, GOD in and with Him, fully to warrant what He does and orders.

1 Tim. ii. 3, 5.

Divine

FATHER, SON, and SPIRIT.

Divine Goodness should be with us a powerful Motive to love the **LORD** our **GOD** with all our Mark xii. 29, 30, 31. Heart, and Soul, and Mind, and Strength, and our Neighbour as our selves; and should lead us to an ingenuous Repentance, where we fail of doing so, on either Part: We should here endeavour to be affected, as if we saw **GOD** in our **LORD**, and with Him, performing such and so many Wonders of Mat. xi. 9. ix. 13. Mercy, and preferring it even to Sacrifice; and as if we heard Him speak the gracious Words which Luke iv. 18—22. ix. 52—56. proceeded out of His Mouth; particularly when He rebuked the fiery Zeal of His Disciples, tho' it was a Zeal for His Honour, as they thought; when He so graciously approv'd and answer'd that Faith in the Woman of Canaan, whereby she so persisted, and press'd on against all Discouragements; but especially when He so freely forgave Sins, giving also such Evidence of His having Power to do it; and was pleased so to accept the Expressions of Gratitude and Love from one who had been so great a Sinner.

Lastly, *Divine Truth and Faithfulness* should command our ready Belief, entire Dependance, and steadfast Adherence; we must, therefore, earnestly pray, that our Saviour's Words may be to us also Spirit and Life, from the **FATHER**, thro' the **SON**, by that **SPIRIT** of Life and Faith, who can enable us from our very Heart to speak as Peter, for himself, and the rest, **LORD**, to whom shall we go from Thee, Thou hast the Words of Eternal Life; and we believe, and are sure, That Thou art the **CHRIST**, The **SON** of the Living **GOD**. In short, we should so believe the Holy Scriptures, as if we heard **GOD** in Christ, and together with Him, express so mighty a Concern that Divine Truth might shine out in their being fulfill'd to a Tittle, tho' at the Cost of our Saviour's Life, and by His dying in such a manner.

Upon

Of Our Concern with the

Upon the whole, we should honour the *Sacred Three* jointly and severally, as we have seen, in our coming by the SPIRIT, through the SON our Saviour, to the FATHER: And how very careful should we be, that we limit not the Holy One of Israel, (The Holy, Holy, Holy, LORD of Hosts) any other wise than as His own Holiness limits Him from any Thing that would not become Him, who ever was, and is, and will be, infinitely Good and Great? We must not tempt the LORD our GOD; neither may CHRIST or the SPIRIT be tempted, but at our utmost Peril, by any Sort of unwarranted Trial: We should therefore rest satisfy'd with the Evidences of Their Being, Their Presence, and Perfections, which GOD hath seen fit to give, and are sufficient for His Wise and Holy Purposes. We should not suppose or fear any Changeableness in Him, who hath said, *I am the LORD, I change not*; or in CHRIST, who is declared to be the same yesterday, to day, and for ever; or in the SPIRIT, whose UNITY we must endeavour to keep: And, in Order to this, we must improve the Help of Ministers, and what other Means GOD affords, till we all come in (Greek into (a), the Unity of the Faith, and of the Knowledge of the SON of GOD, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ; that we henceforth be no more Children tossed to and fro, and carry'd about with every Wind of Doctrine, by the Slight of Men, and cunning Craftiness, whereby they lie in wait to deceive: But speaking (pursuing, professing, and promoting) the Truth IN LOVE (b), may grow up into Him, who is the Head in all Things, even CHRIST: From and by Whom the whole Body is to make its

Psal.
lxxviii. 41
Isa. vi. 3, 8.

Mat. iv. 7.
1 Cor. x. 9.
AAs v. 9.

Mal. iii. 6.
Heb. xiii.
8.
Eph. iv. 3.

8, 11, 12,
13—16.

(a) εἰς τὴν ἐνότητα.

(b) Ἀληθεύοντες ὃ ἐν ἀγάπῃ.

Entreatse,

FATHER, SON, and SPIRIT.

Encrease, and edify it self IN LOVE. Christian Love and Charity is what we must, with all possible Care, maintain and cultivate. This is, at least, one great Lesson we have to learn of GOD, who is LOVE. As the FATHER and the SON conspire, and are fully united together in ONE SPIRIT, the SPIRIT of LOVE, who as such does also conspire, and is fully united with Them: So we should earnestly desire and endeavour that we, in the Manner and Measure fit for us, may also be One as They are, that we may be One in Them; and by Degrees may be made perfect in One, as those who are baptiz'd by One SPIRIT into one Body; and have been also made to drink into that One SPIRIT: Surely then, upon these, with other pressing Reasons, we should most heartily endeavour to keep the UNITY of the SPIRIT in the Bond of Peace.

Thus should we be sowing, not to the Flesh, to gratify our own sensual Inclinations, or serve our secular Interests, but to the SPIRIT, even to Him, who can raise us up to Life Everlasting; and will certainly do it, if we diligently use those religious Exercises, and pursue that holy and regular Course of Life, whereby we shall bring forth those Fruits of the SPIRIT, Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, and Temperance, to the pleasing and honouring of Him. Thus we shall also live, not to our selves, but to Him who died for us, to redeem, engage, and enable us thereon; and who rose again, so that He now lives, not only to observe what we do to please and honour Him, but also certainly, speedily, and gloriously to reward the Work and Labour of believing and obedient Love shew'd to His Name, particularly, in continued Ministering as we can to all, but especially to His afflicted Saints, and to His faithful Servants in the Gospel: All this must really and specially turn to the Glory of the FATHER, and is

Of Our Concern, &c.

to be so design'd by us; and whilst we are thus giving
Glory by the SPIRIT, through the SON our Sa-
viour, to the FATHER, we certainly shall, in
Deed and in Truth, give Glory to the FATHER,
and to the SON, and to the HOLY GHOST;
and may all of us well agree to say, *Amen.* So
be it.

FINIS.

